

A Word²³ of Reproof,

And Advice to my late Fellow-Souldiers and Officers of the *English, Irish* and *Scotish* Army; With some Inroad made upon the Hireling and his Mass-house, University, Orders, Degrees, Vestments, Poperies, Heathenism, &c. With a short Catalogue of some of the fighting Priests, And for just cause given, have given them a blow in one of their eyes, (pickt out of the whores head) which they call, A Fountain of Religion, but is a sink of iniquity.

Also a word to those old Creatures who are old in iniquity, and in the fallen estate, yet deny falling away.

Likewise a word to those Magistrates and Rulers who whip, or suffer to be whipt or imprisoned the Saints of the most High as Vagabonds, amongst whom there is no Begger.

As also a word to that bad Generation of people, who in their reprobate minds, and with their unwholsome tongues blaspheme and belye the dreadful and just God, in saying that he hath created some men intentionally to be damned, and a particular number to be saved and damn'd. Wherefore then doth the Hireling preach, and for what hath he his hire? Mark, the decrees of God are yea, *Amen*, and unalterable.

A word to these who are called Dukes, Marquesses, Earls, Viscounts, Lords, Barrons, Bannerets, Baronets, Knights of all sorts, Esquires and Gentlemen (so called.)

Also let that Generation that desire a signe, read some of the Examples that have befallen the Persecutors of the Innocent.

By a lover of good Men, good Laws, good Governnents and Governours, good Judges and Ministers, as at the beginning: Who hates nor fears no man, and is a lover and honourer of all men in the Lord, but cannot give flattering Titles, or respect the person of any man. E. B.

L O N D O N,

Printed for Thomas Simmons, at the Bull and Mouth near Aldersgate, 1659.

A Word of Reproof

...the Government ...

1. The first part of the document is a letter from the President of the United States to the Congress, dated January 1, 1861. It is a copy of the original letter, and is signed by Abraham Lincoln.

1870

And I said, hear, I pray you, O heads of Jacob, and ye Princes of the house of Israel; Is it not for you to know judgement? Who hate the good, and love the evil, who pluck off their skin from off them, and their flesh from off their bones; Who also eat the flesh of my people, and flay their skin from off them, and they break their bones, and chop them in pieces, as for the pot, and as flesh within the cauldron, Micah 3. 1, 2, 3.

FRIENDS,

I Do believe that very many among you are not unsensible of your own unfruitfulnesse, and unfaithful dealing to God-ward; and I know that ye may not deny, but if ye had stood in your former integrity, that is to say, when ye were little in your own eyes, when compassion was no stranger; and tendernesse was well known amongst ye, then was the hireling and all his *Jewish*, and *Papish* trumpery sentenced, and liberty of conscience vowed; I say if ye had stood in that integrity, ye might have been instrumental to have saved much of the innocent blood that hath been shed, for which I know the Lords hand will be speedily and eminently revealed upon some amongst ye, who have connived at cruel murders, when as the blood of the innocent hath been laid before ye; as *James Parnels* in the first place was; but since him many others have drank of the same cup, even to death; And I am sure the Lord will rebuke princes for our sakes, and let the most sturdiest oak amongst ye know that the indignation and fierce wrath of the dreadful God is kindled, and his righteous judgement is nigh, even at the door, and a sudain and terrible breach will he make amongst ye, at unawares, when ye look not for his comings; for verily his righteous spirit is grieved at the cruelties that are done, & although ye hedge your selves up with many spears and think to surround your selves with battleaxes, yet the same spirit, which ye have many of ye like fools gone about to limit,

will suddainly break through all your contrivances, and a day of mourning will overtake ye, although for the present ye are not troubled like other men; but suffer the Prophets, and messengers of the living God to be slain before your faces; yea I know the righteous have perished, and none of ye have laid it to heart, so as to remedy it, and if any of them be moved of the Lord to come among you, some of ye have even shamefully and cruelly entreated them, madly resisting the holy One in his way; but let the most surliest among ye know that the blood of the innocent hath reached heaven, and he will not spare ye.

And now that none of ye from the General to the meanest sentinel may be ignorant what innocent blood I mean; It is the blood of such who did believe, and declare that Christ is come in the flesh, and so durst not uphold a *Jewish* or *Popish* priest-hood by paying of them tythes; and some for going into a Mass-house, and desiring the hireling to fear the Lord, and turn from the evil of his wayes, or asking a sober question, and for not swearing, which is the breach of an especial command of Christ, who sayes. *swear not at all*; many others dragged out of their peaceable meetings, without the breach of the least Popish law whatsoever, and thrown into dungeons, and nasty holes, amongst thieves and murtherers; other being upon their knees at prayer, have been taken up by the hair of the head, & some thrown into prison without so much as a *Mittimus*; & there kept for many moneths; others have been stoned, knocked down with clubs and stones, mangled with swords, and run into the body, and abundance of such cruelties I might name, besides the exceeding great number of our friends that have been whipt as vagabonds, and committed to prison for vagabonds, and yet, be it known to the whole World, we have not a begger amongst us.

One and the same woman hath been committed for not coming, and coming to the Steeple-house, although she spake not a word to either Priest or people; others have been invited by the Magistrates in my hearing to the Steeple-house to have a dispute, and yet afterwards was committed to prison, but the cause of the innocent which of ye have pleaded? or what Justice hath there been done to the poor *Nazarenes*?
when

when any of us have been fallſly, and contrary to all manner of Law, imprifoned for the ſpace of a year more or leſſe, there is ſome would have us call it a favour, when as for ſhame they are forced to deliver us.

When ſome of the Lambs of God have been brought to the bar, the Judge hath asked the plaintiff, what he had againſt the Priſoner, he answered, *he abuſed me, he abuſed me*; wherein? why ſaid the plaintiff, he bid me fear the Lord, and this he called an abuſe; and many ſuch ridiculous abſurdities I might name, that hath been committed by the Anti-chriſtian Romiſh Clergy, and thoſe upon whom that beaſt rides, in theſe our yet bad-reformed times; but I ſhall wade further into that Sea anon.

Friends, It is not unknown to me, the exceeding largeneſs of your borders in the earth and your being at much eaſe in the fleſh, having more then heart can wiſh, many of ye not having the leaſt ſympathy with *Jacobs* troubles, being as ye think ſafely wrapt up in fig-leaves, having on a phylaſtary of the beſt make, yet the dreadful God of hoſts will fall in among ye at unawares on every hand, if ye ſpeedily repent not, and lay to heart the ſufferings of the innocent, and forthwith relieve the oppreſſed, your latter end will be worſe then your beginning; where is that ſpirit of tenderneſſe that was once among ye, that dearly loved mercy and juſtice? have ye turned the love of God backwards? Oh! ye have given him juſt cauſe utterly to forſake ye; have ye ſold your ſelves to do wickedly? and inſtead of growing from ſtrength to ſtrength, and from grace to grace, ye have turned the grace of God into wantonneſſe and oppreſſion, ſwearing, and for ſwearing, vowing and not performing, all which the Lord our God hates; and let not the moſt lofty Ceader of ye all be deceived, the Lords arm is not ſhortned, and aſuredly he will viſit for theſe things.

What, hath victories, treasures and ſpoils ſo puffed ye up, that ye quite forget your ſelves, & your poor brethren? and be-
cauſe ye have overcome the oppreſſors, do ye therefore oppreſſe? but the ſame Lord lives as ever, and thats our aſſurance, that he will make all his enemies his foot-ſtool (appeaſe that in your ſelves which would be angry) and honeſtly conſider if ye do not uphold the enemies of God, and Gods people

at this day, yea I know there was a spirit amongst ye once, that would have grieved in your very hearts, and have thought it your very shame, that the people of God should have lain rotting in Goals even to death for not swearing, or putting off a hat, and for not putting into the hirelings mouth, which ye all may, and I do believe for the most part do know that he is even your own implacable enemy; do not all go along with them like fools to the stocks, till a dart strikes sheer through your livers? I say there was a time when the hireling and his *Jewish* and *Papish* trumpery was all sentenced, and the brand of the conquerer, and other Tyrannies vowed to be taken off, but ye are for-sworn, and the Lord will not hold them guiltlesse, that have so often called God to witnesse, and not performed, as some of ye have done, although you may say in your hearts, he defers his coming; & because judgement is not speedily executed, therefore the wicked are set in their heart to do evil; and my friends, I am sure the blood of the innocent shall never cease to cry, till such time that the seed of God be delivered, and fully discharged from their deadly prisons, and nasty holes, where many of the most pretious Saints of the Lord are thronged, where some already have sealed their Testimony with their blood, and several others are languishing even at the brink of death; and all this, and much more is suffered to gratifie the hireling that irreclameable relique of popery.

May not all that are wise in heart plainly see that the Priests of this Land war with flesh and blood, and for principalities, and powers, and their weapons are indeed carnal, and not spiritual, who no longer then their mouths are cramed and filled, they prepare war, and murders men for their bellies, and have had the blood of several already? Oh cruel gluttony, and most accursed appetite, that nothing can stanch or satisie but blood! Oh, let them have blood to drink, and let the whores cup be filled brim full with the indignation and dregs of the wrath of the Almighty God. If we were the wolves, as the hirelings sayes we are, and they the sheep or Lambs, I am sure all people will confesse with me, that it is not the nature of sheep and Lambs to devour and kill the wolves, but the wolves did of old, as these do now, kill the sheep, and devour the innocent Lambs.

I have

I have read and doe believe that the good Shepherd laid down his own life for the Sheep, but I do not read that he ever took away the life of any. So my dear Friends, honestly consider who ye are for, and who ye uphold: for verily, if ye lay down your lives and perill for and with their deceit, I am bold in the Lord God to declare it unto you all, from the highest to the lowest, that they are falling, and mine eye sees it; and it is impossible for ye to defend or secure them from the just name of Antichrists false prophets, deceivers, greedy dumb dogs, who can never have enough, but still seeks for his gain from his quarter; (mark that, he seeks it) as the false Prophets did of old; for there is few or none that are not forced, yea very few that brings his gain to him, but himself, or some one for him seeks all the quarters of the field till he finds the poor brow-sweating husband-man (who eats the bread of carefulnesse all the year long) no sooner he finds him, or his corn or hay, but he presently tels out the tenth sheaf, or tenth Cock, and so sets his thiefs mark upon it, and calls it his own. Compare him to the false prophet, which is spoken of in *Mich.* 3. read the whole Chapter, and see if there be any more difference then there is betwixt a thief and a ravenous Lawyer, or a Judge, whose hands and affections may be full of bribery, and yet hangs a thief. Friends, lay aside prejudice, and honestly Judge.

Ye may remember that *Moses* said, a Prophet shall the Lord your God raise up like unto me, him shall ye hear in all things (mark, and truly consider the word *all*.) he doth not say, him shall ye hear in some things onely, but him shall ye hear in *all* things; and it comes to pass, that he that will not hear this Prophet, shall be cut off. Now that Prophet who was the Promise, the Vow and Oath of God, commands in expresse words, saying, Swear not at *all*; though it was said by them of old, thou shalt perform thy Oaths to the Lord, but I say, swear not at *all*; and I am sure he that goes about to inforce any one to swear by any Oath, obeys not that Prophet, and is to be cut off; and that Prophet strictly and positively commands his Ministers, saying, Be ye not of men called Masters, without the breach of which command and title of Master, the hireling is not complet.

For

For when a youngling goes first to *Oxford*, to learn the trade of Devination, they call him a fresh-man, and continues for three years or thereabouts by the name of an undergraduate, and then he takes the degree of Batchelour, but yet he may not preach, except it be by that which they call *Ex Gratia*; and in other four years time, he commonly takes the degree of Master, and then he hath authority to say what he pleaseth, for an hour together, and calls it the Word of God; and he must not be contradicted, upon pain of six months imprisonment, although half his discourse consists of what *Ovid*, *Plato*, *Aristotle* and *Diogenes*, &c. did, which they call Heathens; and yet what he saith in that place, must pass for sound doctrine, and they call it the Word of God; for when he steps into his stall, and hath spoken some words, which he calls prayer, he bids them hearken to the Word of God, and there like a

*The false Prophet
steals the word from
his Neighbour, and
boasts in other mens
lines.*

Lawyer or a Trumpeter he sells them his own breath, and the words of the fore-mentioned heathenish Authors, with many more that he hath thieved together & stolen from his neighbour, which with his title of Master is an infallible mark of the false prophet. Yet your divelish law is such, that none must speak to him in the time of his false worship, his going to or coming from the Mass-house, and at his own house he will not be seen; so that as far as in you lies, you cause the people to perish for want of knowledge; but that which limits the Holy One, must be cut off; for he speaks where he will, and when he will, and by whom he will, although it be by the *Carpenters Son*, or *Peter* a fisher-man, who hath no Letters, and was no Orthodox man (upon your account) yet it shall break all your bonds asunder, and shatter all your contrivances to dust. Why will ye believe a swearing Priest, that desperately and wickedly breaks the absolute command of Christ, and teacheth others so to do? Christ says, *Swear not at all* (mark) *not at all*, What not a Judicial oath before a Magistrate, being called thereunto by the Authority of the Nation? Nay, *Swear not at all, neither by Heaven nor by Earth nor by any other Oath* (Judicial, or) *whatsoever*; thus said the great Prophet, the Everlasting Priest, the Son of God, the Saviour of the World; and it very shortly comes

to passe that he that will not hear him, shall be cut off from amongst the people, and no swearer or liar can possible enter the Kingdom: and he that will swear will lie, and the liar is for the lake, and shall have his portion without, with dogs, witches, and forcerers.

Paul who was a Minister of Christ, he exhorted the people, saying, so walk as ye have me or us for an example; I leave it to all that have any sobernesse, and have not made a bargane with Hell and Death, if it be in the least safe for us to walke as we have the hireling for our example, that will swear, and teach others to swear, and say its lawful, and strike with his fist, and knock men down, and imprisons men to death for their bellies, as many of the Goals in *England* can witnesse: proud, covetous, heady and high-minded undeniable they are, and are these men to be learnt of? surely nay; with my very life I deny them to be of God, or Christ, who saies, *Learn of me, for I am meek and lowly*, and He nor none of his Ministers did ever imprison any, stock, whip or murder any; but their own backs they willingly gave to the smiter, and their cheeks to have the hair pluckt off, and were accounted as the off-scouring of the earth, their names cast out as evil doers, and were shamefully intreated, persecuted and killed, as false, yet true, and were called pestilent fellows, subverters of the Law, and turners of the World up-side down, ring-leaders of Sects, &c. So suffers the servants of the living God at this day, and as they have done unto me, so will they do unto ye, saith Christ; The servant is not greater then his Lord; and he that will live godly in Christ Jesus must suffer persecution.

And all this was done to them of old, as is to us at this day, even by the same Generation of high-priests, high in profession, and spoke as big swelling words, and made as much ado about their New Moons, Sabbath-dayes, Tithes, Temple, Circumcision, Bull, Goat, Ram and heifer; all which were but a shadow of good things to come; as the Priests of *England* do about their Masse-house, Gleab-land, Tithe-sheaf, Lamb, Calfe, Wooll, Goose, Pig, Mortuary, Peter-pence, Bread, Wine, and Baby-baptism; but as they did, these do now hate the Light, but it was; and is because their deeds were and these are evil; and did as these do now, deny to hear the prophet in all things,

things; and it came to passe that they were cut off, and these inevitably shall be.

And my dear friends, if ye share with their iniquities, ye shall partake with their plagues; search your selves, and consider with that of God in your consciences, for there truth will speak; And see if many amongst ye are not run, and running head-long into the unbelieving state, seeking honour one of another; ones a Knight, and another is a Lord, and another angry because he is not a Lord; but amongst ye all the heritage of the Lord God is neglected.

Which amongst ye, that most of all quarrels for these bubbles, that hath not said it would never be a good World so long as there was a Lord in England? and likewise swore against a house of Lords, and yet love and retain the name, the nature and the same thing, Oh! deny your selves of these nothings, and take up the crosse, which will crosse nothing but your lusts, and see if it be possible for ye to be re-discipled once again; for verily at the present ye are not so much as in the way to please God; Was there any of this stuff amongst ye some years since? remember your selves, have ye paid your vows, and kept your integrity? the lying lips, and the deceitful tongue the Lord hates, and think ye the Lord will not visit for these things?



Yea, His dread and terrour will fall amongst ye shortly, if not suddainly, and although ye may hate to be reformed, and laugh me to scorn, or persecute me to death, yet its the truth of the living God to every individual amongst ye; there was once a praying spirit amongst ye, that would have said, Lord honour us with successe and victory, and we will honour thee with doing of justice, and relieving the oppressed; and liberty of conscience was promised with hands lifted up, with tears in your eyes erected to heaven-ward, with many a true sigh and groan which could not be uttered; and if ye did not promise to the Lord before the battel at Dunbar, that that grand Idol, and oppression of Tythes should be taken off, if the Lord delivered ye that day, then say I am a lyar; The Lord hath performed, but ye have failed; and instead of giving all power, all glory, and all honour to God, ye honour one another with blasphemous titles, the hireling being your
example,

example, who write to one another at this day by the name of reverend Brother, reverend Sir, and reverend Master, which is blasphemy; for reverend is the name of him, and onely him, that made heaven and earth; may it please *your* worship, may it please *your* Lordship, may it please *your* honour, &c.

Now if *all* honour (mind the word, all, which will not admit of the word, some, to be joyned with it in that place) doth belong to God alone, as I am sure it doth, there is not the least of Room for *your* fond appellations which ye give and receive one of another; *How can ye believe, that receives honour one of another?* Oh! Let *Moab* come down before she be compelled to serve, and the Lord stain *all your honours* in one day; for I am sure some of ye he will overtake with speed, and their memories shall rot, but the name of the just shall live for ever; therefore let every soul of ye be subject to the higher powers, which is higher and above the transgressor; and see if yet there be any remorse in ye towards your poor brethren, who as I said before are languishing in nasty holes, and several dead, most of them dead and alive, being such who have freely offered up their lives with ye, in the actual service

for the Common-wealth, in the heat of the day; and I am sure we have not forfeited our right in the least, or purchased your indignation, by either plots or rebellion against ye, although ye have sufficiently provoked us, by suffering far more to be laid upon us, then as we are men could be borne, and me

It is the same man that was called Round head, that is called Quaker; therefore let all that are in authority, be ashamed to see us thus dealt with.

thinks our peaceable, patient, and innocent carriage cannot but smite ye to the very heart; I am sure it hath reached Heaven, and if ye were not in the deepest slumber, even the sleep of death, ye would not lame *your* selves to uphold the interest of a company of gormandizing Priests, who creep into the Mass-house, and there speak a devination of their own brain, or make a plot in the week days, and there discover it, and bid others keep holy upon that day, upon which they keep market; and tell the people if they do not pay their Tythes, they rob God; and it may be threateneth thole that are behind to sue them, or send them to prison forth-with; so that upon

that day which he exhorts others to keep holy, he doth all manner of work that tends to his quarterly gain.

Can that be the Ministry of Christ that murders men for their bellies? Nay, it is impossible; for the Ministers of Christ laboured with their own hands; and took by violence from no man, neither were they so much as burthensome to any, much lesse stocked, caused to be whipped, imprisoned, or smote with their hands, but with them laboured, and knocked down no man, nor imprisoned any man to death for their bellies, but in this some of these at this day do glory.

And yet if any be moved of the Lord to tell any one of these cruel men that their glory is their shame, or their belly is their God, its much if some Priest-ridden Justice or another do not send him to the Goal for it.

I shall also shew ye the rope of sand wherein many of these Priests have been wrapt: *Henry* the 8. was a Papist; the same *Henry* the 8. was a Protestant, and called himself Defender of the Faith. *Edward* the 6. a Protestant, *Queen Mary* a Papist, *Queen Elizabeth* a Protestant again. King *James* was both for and against Bishops. King *Charles* he was called a Church-Papist, yet loved Bishops and Book of Common Prayer so well, that an open war was declared against him, which hath cost an innumerable quantity of blood and treasure; he and his Bishops extirpated, swore, vowed and declared against, and others have taken possession; yet I shall seal it with my blood, That there is 1200 Priests in *England*. that are as bad as those 12 Bishops were; so that at the best we are but where we were, after all this fighting, killing, and being killed, pulling down, and setting up; and all men may plainly see, that have not done away reason, and sold themselves to the spirit of prejudice, that the best of their religion is but till further order, and the change of a King, or the change of a Queen, or the alteration of a government puts them out of order, and to seek for their religion, tell they have received further order from man, or at least till they have studied what religion the King or Chief Ruler adheres to, and there they will seemingly imitate; There they were, and there they are tell further order, and the best of their Religion will reach no further, but tell further order.

See

See what the Ploughman in his complaint saith of these wicked men in the Reign of K. Edward the third; here followeth somewhat subtra-
cted forth of his complaint, the thing being too large to insert ver-
batim.

A Lord, though that the Plowman may not have so much silver for their prayers as other men, for they know not so well to prize their prayers as these other chapmen; But Lord, our hope is, our prayers be never the worse, though they be not so well sold as other mens prayers.

See the plow-
mans complaint
in K. Ed. thirds
time, Foxes Acts
and Monuments,
Vol. 1. p. 524.

They turn thy words into songs and tales, and so men do now; they sing thy words merrily, and that singing they call thy service; but Lord, I trow the best fingers thou hearest not most, but he that fulfilleth thy words, he thou hearest full well, though he weep more then sing; and I trow that weeping for breaking of thy commandements be more pleasing to thee then singing of thy words, and forsaking of travel which God commands, and give their selves to idleness, that is the mother of all naughtinesse. Lord, *Mary* thy blessed Mother, and *Joseph* touched often times thy body, and yet wrought with their hands, and lived in as much cleanness of soul as our Priests do now; But Lord, men make now great stonen houses full of glasse windows, and callen them thine houses and Churches; but thou saist those that did worship in such had been worthy of death. Lord, in thy Gospel thou sayest that true worshippers of God worship him not in the Hill beside *Samaria*, nor in *Jerusalem* neither, but true worshippers of God worship him in spirit and in truth. And Lord God, what a worship is this, to build thee a Church of dead stones, and rob thy quick Churches of their bodily livelyhood, to cloath stocks and stone with silver and gold, and other good colours, and I see thine own images go in cold and in heat in cloathing all to broken, without shoon & hosen, and hungred and athirst; feeding themselves and not thy flock, hiding Thee that art our light, and those that were fed they slew, and those that were broken they knit not together, but rattled them

See pulpit cloaths
and many gilded
coats, painted win-
dows with pictures
of many a monstrous
beast.

them with sternship and with power; And Lord, these hired men they nefeeden thy sheep in thy plenteous Leaflow, but feeden thy sheep with sweines and false miracles, and tales; but at thy truth they ne come not. For Lord I trow thou sendest them never; And of these hired men speaks *Jeremiah*, and thou saiest in that word by him, I ne send them not, and they run quickly, but I ne spake unto them.

The Spiritual man is locked in Prison, by those that have the Key of Cunning.

For if they had stood in my council, they would have turned people from the evil of their wayes, and their evil thoughts; For Lord thou saiest, thy Word is as a fire, & a hammer breaking

stones, but from the least to the most, they study covetousness, and from the Priest to the Prophet, all they have done guile. And Lord, this is much mischief and matter of sorrow, and yet there is more; For if a lewd man (that is a lea-man) teach thy people truth of thy Words, as he is upholden by thy Commandment of Charity, he shall be forbidden, and

Tho. Cromwell, Earl of Essex; and Sr. John Old-castle, testified against Tithes; and it is verily believed that both were put to death for their Testimony.

put in prison if he do it. And so those that have the key of cunning, have locked the truth of thy teaching under many Wards, and hid it from the children; But Lord, sith thy teaching is come from Heaven above, our hope is, that with thy Grace it shall break these Wards, and shew him to thy people, to keel both the hunger and thirst of the soul; And then shall

no shepherd, nor no false hired man beguile thy people no more. Lord, thou givest us a Commandment of truth, in bidding us say, yea, yea, nay, nay, and swear for nothing; and truly Lord, I trow, that if thou were now in the World, and taughtest as thou didst sometime, thou shouldest be done to death; for thy Teachings is damned for Heresie of the Wise men of the World.

So that by this ye may plainly see, that the hireling in former ages was testified against; and the Lord was not without witness, though oppressed then, as at this day.

And as for the Tithes, which Antichrist the Pope vomited forth

forth of his mouth, and was first introduced by *Augustine*, one of his Fryers here in *England*; I might say something in particular of it; but being a Christian, and believing and knowing that all shadows and types whatsoever must give leave to the substance; and also, knowing that the good thing is come, and the great Prophet heard; And others who believe in Christ, having more then sufficiently refell'd what is possible to be said in honour of that Idol; Therefore I set my feet upon that dunghill, being with my self by all the reasonable and unconcerned men in the Nations, troden upon in their hearts.

And for such as are yet unsatisfied, I refer them to *Anthony Persons Book*; and I do not question but it may satisfie, settle and establish men against the very foundation, birth and bringing in of that bad thing; except I say, the greedy receiver, who is so greedy of filthy lucre that he can never have enough; and is unsatisfied, unsettled and unstable in all his wayes.

The book is sold by Giles Calvert, at the sign of the black spread Eagle, at the west end of Pauls; the price about six pence.

For when a Priest dyes, and the Parsonage be great; Oh! how the rest will swarm about the Donator, and hunt like dogs that runs for the carcase of a dead horse; and it may be ten of them at least shall pretend a call; and if by whining, flattery, symony, or subtilty any one of them can procure it, its much if in his very first Sermon he be not so prophane as to begin with a lye in his mouth, and tell the people, being called amongst ye by the Lord, and brought into this place by his Providence; Whereas indeed it is the gain of that quarter, which its like may be much bigger then that from whence he came, and it is theirs, and not them for which he really came, or hunts; and that's his call.

Yea, I know some of them may sely be compared to Crows, Dogs and Rooks, that when the *Beast* is sick, the Ravens will pick his eyes out before the dogs shall get him; so some of them in my knowledge have been trying for the Parsonage before the incumbent hath been quite dead. Now from the bottom of my heart I do believe, that the Cut-purses and Goal-birds, are not more disingenious towards one another

nother (as men) then some of these men are, in case a far Parsonage be to be parted by the teeth amongst them; so that their godliness is not great gain, but their great Parsonage is their great gain, and their quarterly gain is their God.

And that they are very disingenious (hear what I have farther to say of them) I have many times asked several of these hired men, why they did pillage and take away from those that did not hire them, set them a-work, nor come to hear them.

So doth
the gates
of Hell, &
who as
will may
enter.

Their common answer was, and is, Their Church was open, and who as will may come; and it is not our faults (say they) if they come not. I answer, so is every trades-mans shop in the Nation, or very same Parish; and he may as well say to those which are not his, but another mans customers;

Let no Government nor Governor so much as pretend to Liberty of Conscience, whilst these evil beasts and slow-bellies are suffered to pillidge, and by violence take away and make havock of true mens estates, grabbing of their persons in bad Prisons, and there murder them for their dishonest gain, which the Pope hath allowed them. Oh! was ever the like rapines committed upon the godly of this Nation, by any but Queen *Mary*? Oh! bloody & unequal hath your Government been to the upright-hearted; but the Lord will visit in his fierce wrath for these things, and it cannot long stand, nor the upholders thereof; Is this like Justice, or can ye look God in the face, and call it so? or is it in any manner seemingly equal, that I should be forced to pay wages to him neither hire, hear, nor set at work? Do we require them or ye to pay or give any thing to any of those, who Minister to us? *Nay*, they sow spirituals and want not carnals, and their belly is not their God; they only eat what is freely set before them, asking no questions for Conscience

My shop stands open, and I have as good ware as another, & thou mayest have it if thou wilt, its my trade, and my goods are to be sold. (Answer) I like them not, I will not have them. Now I appeal to any reasonable man upon earth, if he (the said trades-man) should lay hold on me, and take away my cloak, coat, bed-cloaths, brasse, pewter, cattel, corn, &c. for his goods, which I like not, and by me refused; and by him undelivered to me. Admit him to be a seller of good books, as the Bible, and other Just mens works and writings. I say, I appeal to the whole World, whether this man that so takes away my goods, be not as real a thief in the sight of God, and good man, as him that robs upon the high way.

And

And by this, all true men may plainly see the unjust afflictions, persecutions, bondage and oppression the seed of God lyeth under at this day by the seed of the evil doers and cruel men, who lye in wait to devour widows houses, and destroy the innocent; Even as a troop of Robbers lie in wait for a man to murder in the way by consent, they hunt every man his neighbour with a net. And that they may do evil with both hands earnestly, some of us they did restrain, and sue in the Exchequer for one and the same matter, Where the greedy Lawyer asketh for a reward, and the great man uttereth forth his mischievous desires; so they wrap it up, *Mich. 7. 2, 3.*

And there is a smoother tongued sort, amongst these deceivers, that I have heard often affirm (if a man would do away his reason and believe them) that it is not they which persecute and imprison, but the chief Magistrate; the same sayes their father the Pope.

If any Clergy-man belonging to the whole See of Rome, be but known to have a hand in blood, he is for ever made irregular; But that Prince

take, they preach the Gospel and live upon him, and the lambs lack nor, and the good thing is not withholden, and the true Lilly takes no thought for to morrow, what he shall eat, or what he shall put on; but is clothed upon with the righteousness, in which is fulness without measure, where excess is not known, nor want heard of, (but the Lyon lacks, and is a beast of prey.)

I say come to this which is equal before God, and amongst men; let every Society in the Nation maintain their own preachers, let the Episcoparian and Presbyterian who are Ephraim against Manasseh, and Manasseh against Ephraim, and both as one against Judah; and for the most part equal enemies to this Commonwealth; let them have their Tithemonger if they will, provided their hireling, and his Popery be not burthen some to any of the people of God, let them give him the one half of their estates, if they please; but let not all the honest people of the Nation be forced to give the sixth or seventh part of their estates, to maintain their Popish worship. Oh! that is an unreasonable *yoak*, to be compelled to uphold that with my outward substance, which I am convinced in my Conscience to be blasphemous; with my life, I affirm it, he or they who impose it, are no Christians.

Let the Baptists, and all the gathered and Congregational people maintain their own Teachers (as I believe they do) for with a mans own he may do what seems to be good in his own eye; and that is truly equal, and not to go like thieves, and reap where they have not sown, and pluck where they have not planted; and eat the milk of other mens flocks, &c.

Let the Mass-house and Bells, and Parsonage houses, with the Glebelands be sold, to pay the Impropriators, and then let him that will have such men as these, who now live idly, upon the sweat of other mens brows, set them at work, hire them, pay them, and hear them; and let him that hath stolen steal no more, but labour with his own hands, and that is equal; and he that doth so, doth equally. And that Governour and Government that patronizes such equal doings, may stand, and be a blessing to the Nation, and the people will bless God for him or them; but he that feeds oppression, and upholds inequality, few and troublesom shall be his or their days, and their short, yet tedious reign shall go out like the snuff of a candle; Therefore be wise, O ye Rulers, for who knows what one day may bring to pass, or what may be brought to pass in one day.

on it, I do believe in my very heart God will be very well pleased. Priest, try him and trust in him, and do not take the benefit of a bad Law which thou hast procured by thy sollicitous implacability; For verily it quite lames thee, and all reasonable men see thee, and the feeble insufficiency of thy Gospel which can neither stand, nor procure thee meat for thy belly, without the help of an outward Law and Sword, which is onely to protect mens persons, and not to suffer a cruel man to take away from a poor man, and a faithful denizen of the same Nation, a hundred pounds for a hundred shillings.

So do not cover thy self under the Magistrate, and sneak to them, and make him or them the absolute Author of thy wickedness; but leave off thy filthiness, and let him that hath stolen, steal no more, but rather restore, and learn to labour with thy own hands, and the labourer is worthy of his hire, and the work-man of his meat, and I am freely content that he which hireth any man should be forced to pay him his wages; but I am sure it is not in the least equal amongst men,

for

that fills his inquisition the fullest, and burns most Hereticks (as they call them) he shall have the largest pardon, for so many sins to be committed, and his name shall be had in most reputation amongst them; otherwise hee shall be cursed, if not excommunicated.

By this, let the simple-hearted compare and infer, &c. Now my belief is, that if the Priests of England have freely received, and will freely give, and not exact, torture and murder the innocent for their bellies, nor be burthensome to no man, but freely give, and freely receive, & he which preaches the Gospel to live up-

for me to pay another mans work-man, although *all* the work he doth may seemingly be logically or syllogistically true. Ergo, it may or it may not, admit all that he doth to be of the best sort, that is *false*, and his divinations, and imaginations almost like truth it self, I hire him not, I see him not at work, I'll not pay him his wages, I'll give him no meat.

And if for this my Testimony against the hireling, which I still say, could not stand, nor have a being as a mercenary hireling, if it were not for the Sword; I say, if for this my Testimony my life be called for, I may not say, I matter it; for my Redeemer lives, and I know for this very end and purpose hath he raised me up, even to bear my Testimony with my life to the death, against the false-hired Antichrist of this Nation, even to the Gates of *Rome* his Original, and very late Antecessor. And this am I truly bold in the Lord to declare without fear, what is possible to be done against me, by them or their adherents, although I know they are the onely preparers of War against the innocent.

And these bad men come from *Oxford* and *Cambridge*. which they call the two Fountains, Nurseries and Eyes of the Nation, and Religion; but indeed they are the two sinks of iniquity.

And when a youngling goes first thither to learn the trade of Preaching, before he hath the authority of a Law, to take away the sixth or seventh part of any mans Estate in the Nation. When he comes first to *Oxford*, before they have tainted him, or made him stink with their abominations, they call him a fresh man; and those that are in mess with him, like greedy dogs rob him of his very meat, and get him in a ring, and tear his cloaths off his back, and make Rhimes upon him, and if he complain they beat him, and to cozen or steal any thing from him, these cage of unclean birds think that their honour; and this the World calls an Academy for the Education of young Gentlemen, and a place to train up able Ministers. And out of these two Fountains (*Oxford* and *Cambridge*, or rather sinks of iniquity) uncontradictably flows the grand grievances of this Common-wealth.

In the first place, from thence comes that spiritual and temporal thief, the most pestilent hireling; from thence comes

the terrible and lawless Lawyer, under whose oppression the whole Nation smarts, who with the Priests swallow up the one half of the land, the Lawyer as well as the other, according to his now ungodly practice and constitution, utterly oppressive, and altogether uselesse, being the badge of the conquerour; who squeeze the people most grievously, and utterly undoes many, yea, very many.

From thence comes the Atheistique Physician, who hath authority to give what he will to men; And if he poysons them, its a Doctor hath done it, and theres an end.

From thence comes the Conjuror, Astrologer, and Fortune-telling witch; and all these are bad and cruel grievances, and hated of God, and his arm is made bare against them. And was (as it is now) fully seen by all the honest people of *England*, within these ten years, and then all these Monsters were even at the pits brink, ready to be cast in from whence they came. Then was the good Physician nigh, *O ye army-men*, and a Chancery was setting up in every mans breast, and the *Witch* had but little life left, and the hireling with all his enchantments, and what he could possibly say, for his deceit, was become to ye as a thing of nought, and God was teaching his own people then as he doth at this day, and that covetous man was thought uselesse, and his brawling by ye was very little, or not at all regarded; and have ye seen the Son, and many of ye tasted of the good word of God, and the World to come, and the power of an endlesse life, and yet believe lying lips, and cherish deceit, and maintain oppression, licking up that which ye once even with detestation vomited forth? & are ye not bewitched in running after the hireling into the Masse-house, to look for the Truth, where, and from whom I believe in my heart most of ye know its not possible to be found? Nay verily, those that believe in Christ, sees him as he is nigh them in their hearts, and in their mouths, for he hath enlightened every man that cometh into the world, and the spiritual eye sees him a Saviour nigh them, and in them, who saves his people from their sins, and lets them see their sins, and perfects them from their sins, if they serve no other gods but him. And why do ye yet hope for the thing seen? Oh he is come a light into the World; but the World founded in your hearts which slew and slayes the Lamb, that

that receives him not, but loves darknesse rather then light, but it is because your deeds are evil, and so doth not like to retain God in your knowledge, *although he hath been there & ye did once know God*, and that grace of God which brings Salvation hath appeared unto ye, and to all men, but some give themselves up to a reprobate minde, and to believe lies (Mark) they give themselves up, the light being too low a thing, and perfection to high, and there all the wordly wise men in the World at this day perish; which of the Rulers hath believed on him? none but a poor people, that for conscience sake cannot be subject to the cursed Popish lawes, and heathenish customes, not a mighty man, nor a Noble man, nor a Lawyer, nor one of them which the World calls an Orthodox man hardly among them; For there is no Worldly preferment nor treasure to be desired, for he hath not whereon to lay his own head, and his visage is, and was more mar'd then any mans, a stumblingstone, and a rock of offence he is, but blessed are they, and onely they that are not offended at him nor his little ones, for verily they are to him as the apple of his eye; and ~~we~~ to them that despise him in his members, although they are not found in the pallace, nor on the throne, nor in the high-places committing spiritual wickednesse, making ungodly gain of the Prophets, ~~his~~ and the Apostles words, as it was of old, not many mighty, not many noble; and although many are and may be called, few are chosen for the way is streight, and few there is that enters; yea, the way is streight, and the lusts of the flesh, and the pride of life, cometh not there, and whose life is without his portions without; and in the eternal kingdome there is no room for the bending, twining, hypocrite, who hath the persons of men in admiration, because of dishonest gain, I say such enters not into his rest, neither know they the true Sabbath, although they keep a great busle and sow pillows under one anothers elbowes, and cry, the ordinances, the ordinances, and have their set dayes times, and places for their worship, giving one another bread and wine once in a week, or once in a moneth, & eats, drinks, and puts on unworthily all the week and moneth besides; and it may be when they have consulted, and contrived before-hand a thing in their own hearts, and in their own imaginations it is already done;

done; then these pretend (in their own wills) to fast and pray, and dayes must be set apart for fasting and praying, when as the jaws of the wicked, in the general, and in their own particulars are not broken; fasting and prayer in my very soul I own; But what mean ye, that ye beat my people to pieces, and grind the faces of the poor, saith the Lord of hosts; think ye that I will visit for these things? yea, he will vex ye in his fierce wrath, and remove ye in his hot displeasure; and whilest ye regard iniquity in your hearts, I will not hear your prayers, nor have respect unto your fasts saith the Lord, (Mark if ye regard iniquity in your hearts, or feed oppression, or suffer the witch or prisoner in your own particulars, in and amongst you to live, I will not hear your prayers saith the Lord; nay the Lord loves and hears the prayers of such as pay their *vowes*, and keep their integrity, and tremble at his word; and the broken and the contrite spirit, and the upright hearted the Lord delights in, and those that walk humbly with their God, and are not exalted above what is called God, because of this worlds preferment; I say, with the single-hearted, and such who dispise not the day of small things, who speaks the truth to and of their neighbour, and do to all men as they would they should do to them; Such he delights to dwell with, but the lying lips and the deceitful tongue God hates, & the prayers, fasting, fond humility and hanging down the head for a day like a bul-rush are all abomination before the just and holy God; and whilest ye regard iniquity, and have respect to the workers thereof, the Lord hath no regard to your set dayes, services and pretended humiliations, I say, whilst ye regard iniquity, and live in uncleanness and pride of life, ye are but mockers of the righteous God who will not be mocked by ye, for his eyes are pure, and cannot behold the beholders and upholders of oppression.

Oh my friends, how can ye pray, talk of God, conscience, and liberty of conscience, whilest ye suffer your poor brethren to be tormented and afflicted with cursed laws made in the reprobate will of a dark Pope? and do ye not augment fuel to his fire, and call it liberty of conscience? Is not his 3 months imprisonment made six? I believe that if it should have been said to many of ye within this ten years, that these cruelties should

should have been acted, inflicted, and tolerated to be acted and inflicted upon the innocent, by a law, and true liberty of conscience infringed and wholly struck at, whilest some of ye had breath; I do believe that ye would have answered as one man, as the King did the Prophet, *Dost thou think thy servants are dogs?* that these things shall come to passe in our dayes; But many were deceived in ye, and so was I, and in the end ye will deceive your own precious and immortal souls.

And the Priests, for whom ye have thus hazarded, and made your selves enemies to God and good men, are most exquisite and absolute enemies to your selves, Magistrates, Government, and Governours longer then they please them, and boast of their *Diana*; and for plotters and plot-contrivers, disturbers of governments, sowers of seditions, and causing other men to be seditious, they are at this time, and have been of old, the very pests of this Nation, and he that is, or shall be acquainted with the History of *England* cannot but witness with me against them, But that they are so fresh in most mens memories, I could name some of their late Tragedies, for which some few of them have felt the hand of Justice; but thus much I know is well known to most men, that those whom they blesse, the people blesse, and whom they curse, the people curse; also this may be taken notice of, that they never did, nor do adhere to the Rulers, but when they would have their own turnes served, or are necessitated, or their false wayes and worship in *Jeopardy* by the people of the Lord, making some in-rode or other upon their deceit; at other times it's I and my King, and il'e be rul'd, if hee'l be rul'd by me; and if the Rulers should but deny them their end, for which they onely flatter them and others; I say it's well if they do not teach the people to rebel and say, to kill them is no murder, and themselves have a hand in it; and if the Rulers should but demand one or two years revenue of these men throughout the Nation, of that which indeed is none of their's, (and they say themselves tythes is the chief Magistrates, and he may do what he will with them) or sell but their Mass-houses with the jangling Bells, although it were to carry on a war with *Rome* against the very *Pope* himself, I say it is well if they did not thereby take occasion to prepare and hatch a War at home, and curse the Magistrates bitterly,
and

and do what in them lyeth to poyson the people, and disaffect them to the present Government, notwithstanding at present they cry a loud for, and to it, (but it is for their augmentations) and blesse it, but it is with the same mouths they curse it if cross, and do it as much harm, as now they do it good in praying for it, which is none at all.

Oh Friends! Why will ye joyn your selves, to that unprofitable harlot, who ye long since know was deviated, and utterly whored from all that is truth; and I do believe it is fully known to many among ye they that are gone out of the way, & altogether become unprofitable, I know none of them that doth good, no not one, for the most part their throats are an open Sepulchre, and the poyson of Asps is under their lips, and Gods fear is not before their eyes, the best of them is but as a bryar, and the most upright is sharper then a thorn hedge, Micah 7. 4. For out of the evil thoughts of their hearts proceeds persecution, murderers and blasphemies, and unto them in their unbelieving state and damnable doctrine of imperfection nothing is, nor indeed can be pure, but even their mindes and consciences is wholly defiled, and although they may professe to know God, in their practises they absolutely deny him; for in preaching up sin tearm of life, which is the Devils kingdom, they are abominable, and unto every good work reprobate, they are hurters and doers of violence to good, sober and temperate men, if they put not into their mouths, self-willed, soon angry, strikers, and given to filthy lucre they are, they are high-minded and unruly, vain talkers and deceivers, whose mouths must be stopped and turned away from, although they have subverted whole houses and Nations, teaching things that are utterly false, for filthy lucre sake, and such are lyars, evil beasts and slow-bellies, and this witness is true; wherefore let them be rebuked, and their mouths stopped. For with the whole World they do lie in wickedness, and the number that Satan hath deceived by them is as the sand of the Sea, and they have had power to kill the Saints that would not worship the image of the beast, and hath caused all, both small and great, rich and poor, bond and free, to receive a mark in their right hand, or in their fore-heads; And none could buy or sell, save
he

See Titus 1.
chap. 7. to
the end.

Pau's Ep.
to the Laod.
diceans, v.
4-9.

1 John 5.
19. Read
Rev. 20.
Rev. 13.
15.

he that had the mark, or the name of the beast, or the number of his names, read *Rev. 13.* and if the present Rulers of the earth have not drunk of the whores cup, how came these Priests by this Law? I say, is not the Popish Queen out-done, and her three months imprisonment made six? so that these have a Law at their command, and I am sure a terrible Law hath it been to us-ward: Such a Law the *Jew* had, and by our Law, said they, he ought to die, for he is a blasphemer; and what was his blasphemy? Why say they, *he sayes he is the Son of God*; So as false, yet true, they put the holy One to death; and the *English* Priests Original, was set over the Originals head by Priest-ridden *Pilate*; Oh my dear friends! perish not with them, nor for and with their gain-saying generation; but like wise men, keep your eyes in your head, and let that woman which hath so fowly transgressed be silent; and let not transgression plead for, and uphold transgression, and transgressors; But ask your husband at home, for the wo-man is not permitted to speak in the Church, nor about Church matters, but the the Daughters of the Lord, as well as his Sons, shall, and at this day do prophesie, and God is one in the Male, as in the female, and the Womb that is barren, is accursed, as well in the Male, as in the Female, but the Woman is to be silent in them both; But the seed and birth which is immortal, which sins not, doth, and may speak, if the Lord open the mouth in the Female-man, as well as in the Male-man; and if the Lord open the lips, let the whole creation shew forth his prayes, but let *Eve* for ever be silent; And I know from the Lord God the barren womb is cursed, and such who cannot in some measure witness the marriage, are undone; but the true Virgin that hath not many lovers, is a holy state, and she which is begotten of God, as the Lord moves, may utter words, and Minister to the seed in others that all may be edified, the deaf made to hear, the blind to see, the sick healed, and the *saving* health made known, the dead raised, the Lame walk, and the dumb made to sing for joy, and in this Ministry and Gospel *Phabe*, and *Priscilla* may labour with *Paul*, or any other the holy Women at this day; a seal of whose Apostle-ship I am, and if you keep your eyes in your head, and behold the Original in ye, and ask that Husband at home, ye will seal to, and witness

with me, that God is truth, and is one in the Male and in the Female; for it is the fools eye that is abroad, but the wise mans eye is in his head, and the head of every man is Christ Iesus; and he gives to all men and women, a measure of himself to profit withall, and all his gifts are good and perfect, and leads to no other thing but unto perfection; but no Bastard, nor the thief who steals the words from his neighbour, and boasts in the lines of other men, shall never inherit, though he be as goodly to look at, as *Ismael* and as *Orthod.* as the high Priest, yet he is the son of the bond-woman within, from whence death, immagination, and brain-study speaks a deviation of its own; there the merchants of spiritual Babylon trade, wch is called confusion; but all this while the royal seed is in bondage, and the voice of the King is not heard within, without which the children of *the Kingdom* cannot live, and the voice of a stranger the sheep will not hear, and the thief or spiritual vagabond, although it be *Cain* or Lord *Esau* himself, with the Son of the free and first-born must not co-habit; for the life of the one is the death of the other, and that must become a servant which hath caused the seed to bow; they who know the Original, know and feel what I say, and the simple hearted that are among ye may understand me right well; but for those who are withered under the name of professors, and are onely old in profession and iniquity, who rise up early to contrive for self, in whom the earth hath choaked the seed, by them I do not expect to be rightly understood, or justly construed, for their life at the present is not in that wch discerneth and judgeth all things, and in the Lords work they have been very unfaithful; I shall not say much, but it is very much if ever the Lord trust some of them again, but rather suffer a stranger to take and do that which was once in their possessions and will it not be just, if he who formed them, doe shew them no favour, but smite them as they have suffered others to be smitten? and will it not be equal if the Lord reveal himself most eminently against them, quite racing down their magnificency, and for ever lay their honour in the dust.

And if any who are in authority, be yet indeed really affected with the wayes and false worship of the hireling, and offended with me for this my Testimony for the Lord, and against

against the false hireling; We who are called *Quakers* shall in the fear of the Lord be willing to meet them, or a chosen number of them face to face, before the chief Rulers, Parliament or Council, and there approve our selves in our practise for religion by the words of the Scriptures, and the example of the holy men of God, and if we refute not the common hireling, and whatsoever he is possibly able to say for himself, or against us, proving what he saies by Scriptures, let the reasonable magistrates be judge; I say, if we do it not, let us be used more bloodily and cruelly then we yet are (if possible) and we shall in that matter freely submit unto, and be convicted by the Scripture, which some of them are so impudent to say we deny, and is their own rule, though that which gave them forth is our rule, and is not contrary to the Scripture, so far as they are not polluted by false meanings put upon them, which in their purity in themselves do not own; But however there is sufficient to silence the brawling hireling, for warrant from them he hath none for his preaching for hire, or a set maintenance by a Law; I say again, let us discourse our Religion with the false hired man, before ye, and if then it be found that we hold any thing for Religion, which is contrary to sound Doctrine, or in the least derogatory to Scripture; and if our practice, faith, hope, and order be not according to the command of the Lord Jesus, the example of the Prophets, the Apostles, the holy men of God and Ministers of Christ, then countenance, or discountenance as ye shal see cause.

And, till then in the fear of the Lord God I warn you all, from him that sits upon the throne, to the meanest officer of peace or war, Souldier or Subject whatsoever, speak not evil of Dignities and Powers, and things ye know not, but at least stand still and behold the salvation of our God, and lend not your power to the slaying of the innocent Lambs of Christ; for verily if the Rock fall upon ye, or ye upon it, it will grinde ye all to dust.

Therefore my dear friends, do not presume to sin all the dayes of your appointed time, and clap hands with the oppressor, and uphold a bad generation to do wrong to the innocent, but be ye holy, and do equally, be ye perfect as the heavenly Father is perfect, and as he is, so be ye in this

(very) evil World, that when ye come to die, ye may have nothing else to do but to die, and enter into the rest. Wherefore be wise in heart, for the Lord requireth truth in the inward parts, and that ye do unto all men as ye would be done unto.

Nicodemus saith unto them, Doth our law judge any man before it hear him and knoweth what he doth? Jo 7. 50, 51. And I would have ye to exceed Nicodemus or at least be as noble as he was, who came to Jesus, but by night; the Officers answered, never man spake like this man; Then answered them, the Pharisees, Are ye also deceived? have any of the Rulers, or of the Pharisees believed on him? but this people who know not the Law are accursed, John 7. 46. 47. 48. 49 Shouldst thou help the ungodly, and love them that hate the Lord? Therefore wrath is upon thee from before the Lord; and Jehosaphat went out again thorow the people, from Beer-sheba to Mount-Ephraim, and brought them back unto the Lord God of their fathers; And he set Judges in the Land thorowout, and said to the Judges, take heed what ye do; for ye Judge not for man, but for the Lord; Wherefore now let the fear of the Lord be upon ye, take heed, and do it, for there is no iniquity with the Lord our God; nor respect of persons, nor taking of gifts. And he charged them, saying, Thus shall ye do in the fear of the Lord faithfully, and with a perfect heart, 2 Chron. 19. 2. 4. 5. 6. 7. 9. And the Lord will shew himself strong in the behalfe of them, whose hearts are perfect towards him.

I say Joshua went through the Land, and set Judges in every City, and brought them back unto the Lord God of their Fathers, he also overthrew the high-places, burnt up the groves, destroyed idolatry, rased down the Images, and stamped to powder the things and places which were polluted, though once commanded of God, and that it is as needfull for some to go thorow England and our Cities to place and set Judges as at the beginning. I shall here lay open, and before the World, some few of the Idolatries, and heathenish customs, that are in use and practice in one of our Cities namely Oxford, which ye hirelings call one of the famous Universities, nurseries for Religion, springs, fountains, or eyes of the Nation, from whence cometh the blind guides, wholeader the blind, and blindeth too too many; but I think if the Nation were blind

blind of that eye; and that spring were dried up, which indeed is but a standing puddle, & that deceit might no more issue out of her, happy were it for many precious souls, which are ruined by the breath, and stinke of her nostrils. And if she hath not need to be visited, read some few of her statutes, which are as followeth, and then judge her, and her trades-men, and when thou hast read them, if she be worthy of life, let her have it, if of death, let her die, for there is thousands of witnesses against her, and her Popish off-spring, in this the day of the Lord, everlasting praises be given to his Name, who hath made known, and revealed his truth to babes, and the contemptible and despised ones of the World, and hath hid it from the wise and vulturous eye.

In the first place see what the Independants in King James his reign had against the Universities and their brood, for which they were called Brownists in the Book entituled, *An Apologie or defence of such true Christians as are commonly, but unjustly, called Brownists*, Printed 1604.

The third Petition, pag. 58, 59.

The seventh Position.

That the due maintenance of Ministers should be of voluntary and free Contribution, and not by Popish Lordship and Livings, or Jewish Tithes and offerings; And that therefore the Lands and like Revenues of the Prelates and Clergy yet remaining, may be taken away, and converted to better use, as those of the Abbies and Nunneries have been heretofore, to the honour of God, and great good of the Realm.

Whereunto are subjoined the proofs of the Scripture, and several Arguments deduced from Scripture, to prove the unlawfulness of them.

The twelfth Position, pag. 75, 76.

That all Monuments of Idolatry in garments, or any other things invented or dedicated heretofore by the Heathens or Anti-Christians, to their false worship, ought to be rased and abolished, and not suffered to remain, to nourish superstition, much less employed to the Worship of God.

Whereunto are added proofs of Scripture to enforce it.

The thirteenth Position, pag. 77.

That Popish degrees in Divinity, and the studying of prophane, Heathen writers, with other like corruptions should be removed.

With proofs of Scripture, and several reasons to confirm the same.

And if any now say what are Idolatrous, Popish ceremonies and degrees to us of England? I answer, There are the same now in use, which were of old. For instance in Oxford, all the formalities and habits which were formerly counted superstitious by all the then called Puritans, are now again, not only in fashion and credit amongst them of the University, but also accounted necessary; so that if any Schollar of the University, for Conscience sake cannot wear them, he must loose his vote and priviledge, and not take any degree.

Tis true, that while the Army continued in Action, it was thought necessary to lay them aside (at least for a time) for fear of scandal, and provoking tender consciences, but since the Army have forgot to look after them, they are a licking up their old vomit, and all the vestments and formalities appointed them by their father the Pope in use and credit, defended in their speeches at the Act, and those men counted factious who witness against them, though of their own fraternity.

And if any one will compare the Oxford statutes with the description of theirs in other Anti-christian Popish Universities beyond Seas, he may see that there are not onely the same superstitious ceremonies, and Idolatrous habits, but far more in number and greater in pomp, then there are in the very greatest Seats of Antichrist beyond Sea.

And for their sakes who cannot come to see them, or it may be never heard of them, I have subjoined a little Catalogue of them (which are yet in practice) to omit the more notorious (which are not observed since the Wars) to satisfy the World what Reformation we are to expect from such men.

Stat. Acad. Oxon. *A faithful and short Relation of some few of the Statutes, yet in force, and other customs and affairs of the University of Oxford, the Colledges and Governours of them.*

Tit. 6. *THE* form of creating Sophisters is thus, A Master
 sect. 1. makes a speech in a high desk, in the praise of Aristotles
 par. 4.

* Logick, and then after comes down one or two stairs, and gives him that is created the book of *Aristotles* logick into his hand, then a plain hood, which he puts about his neck, and without this ceremony none may take his next Degree.

Tit. 6. After Disputations are ended on Ash-wednesday in every School, the Senior of each company of determining Bachelours, in the name of the rest standing about him, must kneel down on his knees before all the company in every School, and give thanks to the Dean, him that presented him, and all the Senior Bachelours, in these words:

I give thanks to the Chancellor and Proctors of this famous University, and to the Master that disputed, and the Batchellour that answered, by whose means I have undertaken this worke, and intend, (God willing) to perfect it this Lent.

This Ceremony is so farre

See the Judgement of *Melancthon*, in his Apology for *Luther*, in his 2 Tom. pag. 193. What is that to us what *Aristotle* an unholy man said, but this belongs to Christians, to learn first how not to sin; but now as of old, Christs Doctrine is vitiated with humane disputations, which is mixed with their Philosophy; but he that is born again, knoweth that which they called Theology to be prophane.

2. Also read *Hieron.* first book, *contra Pelag.* What is *Aristotle* to *Paul*, or *Plato* to *Peter*, and in his Epistle 22 ad. *Estoch.* p. 62. What communion hath light with darkness, or consent gives Christ to *Belial*, the Psalms with *Ahras*, or the Evangelists with *Mase*, or the Apostles with *Cicero*; we must not drink of the Cup of Christ and the cup of Devils; and he that learns these things, and sayes, he is a Christian, the Spirit of God, the true Judge sayes, he lies, thou mayest be a *Ciceronian*, but no Christian.

See *Tertullian* in his book, to preserve from Heresies, *Chapt. 7.* forewarnes them, that all Heresies take their rise from Philosophy, out of which ariseth all fables, genealogies, unfruitful and endless questions, and serpentine words that *carasa* can ker; from which saith he, the Apostle *Paul* naming Philosophy, that ingen-
 from

ders stifle, they must needs shun; but tells them that they are to preach the Lord in simplicity of their hearts, who is to be sought after in simplicity, and not in curiosity by Stoick and Platonique Dialectics; these things being short of Christ, and shut out of the Gospel.

4 And *Libinus* laments in his book, *Tom. 2. pag. 51.* The great contempt that was come upon the Greek tongue by reason of the Christians; and says, that he is afraid that all learning, not only Rhetorick, but also the Gr. tongue should be suppressed by a Law. And did not the Christians burn their books of curious Learning and Arts, to the value of fifty thousand pieces of silver? so mightily grew the Word of God. Mark, the Word of God grew, when the books of Arts were burnt, and prevailed, see *Acts* chap. 19. v. 19, 20.

5. *Machiv. in Lev. disput. de Répub. lib. 2. cap. 5.* So far I commend the diligence of the first Christians, the Institutors and Moderators in their Religion, in that they did extirpare all Ethnickes, superstitions, with all Poets and Histories, all Idols, and suppressing all that might bring those doleful superstitions again to their memory.

6. And *Celsus* objected it to *Orig.* in his third book, *Adversus Celsum*; That the Christian Teachers, such as propagated the Gospel, were Weavers, (or Combers of wool) Fullers, and illiterate, and exceeding

from being neglected, that they rather take a pride to do it every year.

The Inceptors in Divinity, *Tom. 7.* Physick and Law, must at the *sch. 1.* *Act* solemnly begge of each of *part. 2.* their Professors their fatherly blessing, and each Professor must give his fatherly blessing to the Inceptors of each Faculty; but the Professor of Divinity must bless all of each Faculty. Oh unblest, flat, dark, black Popery.

The formalities of determining Batchellours are, A square cap, a black stuff hood, tipt or edg'd with cats-skin, and over that a hood of lamb-skin, *But are in the nature of that that will kill a Lamb.*

The habits of Masters at the *Act* are, a four-corner-cap, a large taffata hood of any light colour, to cast over their shoulders, Goloshoes in stead of slippers; by which slippers or goloshoes is signified that they are to stay at home and study longer, and that they are not yet fit to go into the Country to preach.

Doctors of Divinity wear a scarlet gown, a black saten hood

But in all these abominations they are out, yea quite out from all that is called God, and for all their pretended preparations, they'll not stir from their monastery or present quarter, except for a great personage, or a better quarterly gain.

over that, a square cap, boots pull'd up, with spurs, by which is signified, as themselves confesse, that they are then fit to go out into the Ministry; but rather

rather this Popish Ceremony is deduced from Christs saying, *Be ye shod with the preparation of the Gospel*. As that of a Lambskin hood, to intimate *The Prophets and Apostles who wandered about in sheeps skins, and goats skins.*

When any man is made a Batchellour of Divinity, it is done with these words, *I admit you to read any of Saint Pauls Epistles &c*

After the Act there is a dispensation proposed that the Doctors may have leave to put off their boots, and the Masters their slippers, till which time they may not do it by the Statutes; and at other times it may be are drunk and cannot do it.

When any Master is to take his degree, he is bound a day before (rain or shine) to go bare headed from the Schools to the Vice-chancellor, from him to the Senior Proctor, from thence to the Junior Proctor, however so far distant by reason of their several Colledges, with a Beadle and a Master going before him in their formalities; and the Master must speak for him to the aforesaid Chancellor and Professors in these words *Supplicamus Dominationi vestrae, &c.* That is, *We supplicate or beg your Lordships, or at least your Worship, to be pleased to be at congregation on the morrow.*

If a Doctor takes his degree, he is likewise to go bare headed after his Professor to both the Proctors, and the Proctors accompanying him to the Vice-chancellor, must speak for him in these words, *Supplicamus Reuerentiis vestris, &c.* That is, *We do supplicate, or humbly beg your Reverence to be present at congregation on the morrow* And then the Vice-chancellor must answer, *Interero, That is, I will be present.*

Holy and Reverend is the Name of him that made heaven and earth, and onely him, who abhors your blasphemy.

The Masters and Doctors are bound to wear their formalities as long as they stay in the University.

A Doctor of Sacred and holy Theologie, as they call it, for his degree is to preach a Latine Sermon, dispute in the Divinity School, and to read six Lectures, expound any part of the Scripture, or any of the Apostolical Epistles.

Tis ordered that all Doctors, heads of Colledges, Fellows, Students, Schollars, and all that are initiated into Orders, do wear black or sad coloured cloaths, as it becomes those of the Clergy to do.

Their outside is a true figure of their inside,

That no Schollar go to a Conventicle under pain of expulsion. (Mark that.)

That none swear (but when he is lawfully required to it) under the pain of paying four pence; So that there they may swear cheaper then any where else in England.

When any one goes out Doctor of Divinity, he hath the Bible given to him, and a Ring of gold put on his finger, and after that the Professor must give

him * a kisse before the whole University.

The kisse is in imitation of the Patriarchs, who fell upon one anothers necks and kised, and Pau's saying (to the Church of Corinth) Greet ye one another with a Ho'y kisse; (mark) it was to be a Holy kisse.

The square cap which is worn by this Popish brood, signifieth the helmer of Salvation, which they wear against the enemies of Christ.

The Ring which the Doctors give in the University, signifies with what inviolable infidelity they kept the Spirit of Christ.

The Gloves signifie, that they are to keep their hands undefiled from all worldly matters; but it is most evident, that they are the wordlings of this world; and for cruel hearts, and bloody hands, who may be compared with them?

Oh mankind! consider them, and be not deceived by them; for verily they are not of God.

Much of their orders, and now practised fopperies are related by Holpinian in his Book, concerning Monks, and other Popish orders, page 270.

The Senior Master of the Aft who represents the rest, does

receive a book of *Aristotle*. and a kisse from the Proctor, as pledges of his being admitted Master.

Clemens Roman. in his 1 Book, cap. 6. Its said, Abstain from all books of the *Gentiles*; what hast thou to do with other mens sayings, and Lawes, or false Prophets? which truly, turns weak men from the true faith; and in the council of carthage, a Cannon said, that a Christian shall not read a Heathen or *Gentiles* Book.

Gratian saith, the Priests of God, we see have omitted the Evangelists, and Prophets reading comedies, and love, or lust books, and have turned them into singing verses.

Gregory Magnus, prohibited all prelacy in general from reading heathen Authors.

Gaud. de mor. Sec. Just. part 2. c. 26. page 90. True Christians we never read they learnt Philosophy in Schools, but rather turned all from it.

Scip. Amirat. Dissertat. Rollit. Lib. 2. p. 92. After *Constantine*, &c. had taken off the persecution from the Christians, he left it simply to every mans choice, what form of Religion he would be gathered in, the same *Eusebius* teaches in his 2 book, cap. 59. that none may be burthened: *Tertul. ad Scapulam*, saith, the law of man hath power onely upon the natural part, but every

man.

man is to fear that which himself knoweth : and not another mans Religion, neither is it Religion to think on Religion, to take up the form, and not the life, as also saith *Laſanti-Oper. Lib. 5. de juſt. pag. 353.* Oh ! What an honest mind these sufferers had, and felt, even that nothing humane was to be weighed, or valued with their religion, and they chused in it rather to die, then to kill others to defend it ; see likewise *Themistius* his 12 oration made to *Joſvinian* the Emperour, all which oration, was in commending him and exhorting him to continue to give tolleration in religion.

Also see *Julian* the Emperour, as bad as he is made, what he did for the Christians, very justly (said he) I have stured in favour of all the *Gallileans*, that none bring a matter against them, neither draw them into the Temple, nor from any other things; but let them have their own liberty, and they that wrong them, or contems this law let him die, for I would have none forced, or drawn beyond their own Rock : Therefore again, I often admonish that none do injury to the *Gallileans*, but suffer them to use their own Religion in the truth according to their own mind, rather using them with mercy, then with hatred for they are worthy who have so exceedingly endured calamity with patience.

The Doctors of Physick and Law do receive a Ring, a kisse and a Book of *Justinian* or *Galen*.

Besides, when any Master or Doctor takes his degree, he must first kneel down to the Vice-chancellor, then afterwards, rise; and kisse him, and he must kisse both the Proctors, and the Dean who presented him, and this is done before the whole Univerſity in the Congregation.

When any one gives testimony that such a man is worthy of a degree, (without which none can proceed) he must kneele down before the Vice-chancellor, and Proctors and speak, Batchellours for Batchellours, Masters for Masters, Doctors for Doctors, all kneel on a cushion, in their formalities before the Vice-chancellor.

The three Esquire Beadles at the Aſt, and upon any solemn occasion, besides their round velvet caps and gilded staves, have each of them a chain of gold about their necks, which reaches four double below their middles.

The other three Yeomen Beadles go more plain, with Prunello, or Calimanchó, round caps and silver staves.

When any preaches at the place called (Saint *Maries* Church) one of the esquire Bedles who is called the Divinity Bedle) with his gilded staff, is to fetch him that preaches from

Was there any of this foppery when Christ or his Apostles went into the Temple or Synagogue? and I am sure he that is a Christian is like Christ, and
E 2 he

he that is at this day his Minister, is found in their steps, out of all these inventions, imitations, sorceries and witchcrafts: Take with ye neither staff, nor scrip, nor money, and go and reach all Nations, and when they come back, lacked they any thing? and lo he is with his Ministers, to the end of the World, and doth not change, but is the same yesterday as to day and for ever.

his chamber, and wait on him to the pulpit, and so back again.

Tuesdaies and Thursdaies in Lent (by reason they dispute then, onely tell eleven) are called *gracious* dayes.

In some Colledges the Beadle-clerk do h read (by vertue of his office) a piece of a chapter in one of the Gospels to the Doctors or Rector when he or they begin dinner, and when the Senior Doctor will have him leave off, he sayes to the boy, *Tu autem*, and the boy must answer, *Domine miserere nostrum*, that is, Thou Lord have pittie on us: This last was practised very lately in the University, but whether they are shamed out of it, I cannot certainly affirm.

But at this day in Queens Colledge the Junior Schollers,

Is this Popery yea or nay? and do ye think that there is so much done to the Pope himself? and do not these wretches at this day set themselves in Gods room, and are worshipped as Gods, but indeed, they are nought but belly-gods; and if these Poperies and whoredoms do not stink and are rotten ripe for destruction, let the simple-hearted of the whole Nation judge.

(whom they call Tabitors) repeat a piece of *Aristotles* Logick without book, kneeling upon their bare knees to the Fellowes at dinner, holding their hands a-crosse, which signifies in the name of the holy crosse to defend them from all danger. Where is the Jesuite and Popery these brawlers talke of? is he amongst the *Quakers*

(so called) or amongst the Colledges, and Priests in *Oxford*?

In some Colledges after dinner they drink one to another, or one table to another, bowing and putting off their Hats, and doing their honours to each other, as they call it, and this they call a grace cup, or cup of charity, and say it was first instituted, and is a good custome, to maintain charity amongst them.

This drink is allowed to each, *meal gratis*.

After

After Disputations are ended on Ash-wednesday, the determining Batchelours make a Feast in every Colledge at night, which they call *Aristiles* supper.

But the Supper of the Lord, and the bread which came down from Heaven, they know not; but except ye eat his flesh, and drink his blood, ye have no part in him; and he that eateth his flesh, and drinketh his blood, shall hunger no more.

In some Colledges in *Oxford*, as New-Colledge, All-Souls Colledge, &c. the Schollars and Junior fellows must go bare-headed in the Court or Quadrangle, and that if no body be there or in sight, and though it rain never so much, under pain of not being fellow, and yet it may be this fellow will bable to others, & tell them that the Hat is an indifferent thing, and may be put off or kept on, and is but a civility, but himself is so uncivil, that he puts it off to stocks and stones, and in obedience to a Popish Law.

At the place called Christs-Church Colledge, the Schollars and Batchelours are not suffered to go out at the great Gate, or come in that way, in Honour and Reverence to the Dean and Canons Lodgings, though their Coaches * and Horses pass through it, and it is a common high way through it at this day for the Town; and this is alwayes put in execution.

Query, Whether Coaches were not one of the greatest crimes against the late Prelacy, and did not the man called *Dean Owen*, mouth and roar against them and it?

2. *Query*, Is not the man called *Dean Owen* far more fantastick and ridiculous in his habit, then any of the

the old Prelates were? provided, he have on his ranting Band-strings, his velvet Gippo with silver or gold Buttons, his treble Cuffs, his Gloves with gold fringe and inbroidery, his Breeches with two or three sets of poynts, one above the other, inso much that they make him straddle and throw his legs like a Ranter, his great lawn boor-tops; I say, cloath him with this Harness, or with that which some in *Oxford* calls his thanksgiving sute, and set him on a Stage, and let his name be obscured; let sober men judge, whether he be most like a Mountebank, a Stage-player, or a Priest; but to make him more ugly, let him bring in his hand his fannatique Pamphlet, which he hath lately put forth against the people of God, called *Quakers*, in which scornful railing piece he calls them fannatique, and being it is in the *Roman* tongue, it may be the Pope hath given him an allowance for it.

Query, Whether he did not write his Pamphlet in Latine on purpose to strengthen the Pope, and the rest of his fraternity beyond the Seas, he being

'by his name of Dean, the onely Elfe and Popeling left in this Nation; and knowing if any manner of truth take place, so as to go thorow with Reformation, Deans must down in the particular as well as in the general, and although he snort, swagger and snuff, and would be as big as Cardinal *Woolsey*, his late Predecessor (who built the Mass-house of which this man is Dean of) I say, quary that in his heart. *However*, honest men bring him upon the Stage for his Deanery in the first place, and let his fantastique habit serve afterwards for a player if he will not work, though at the present he have the Popes allowance and is more then full of scorn and dirision against the innocent; but the hand of the Lord is against him, and the hurter of *Israel* shall not want his reward.

Quary, If that Dean *Owen*, and the rest of the fatlings with and about him, be not idle droans; Why do not he and they go among the Infidels, and there preach the Gospel (if that which they preach be Gospel?) I am sure, it is not selfish, chargeable, nor tyed to a place; and saith the Apostle, so have I strived to preach the Gospel, where Christ hath not been named; but this man is so far from stirring out of his Popish den, that he hath done what in him lyeth, to hinder those that freely receive and freely declare the Word of the Lord, and the Gospel of Jesus Christ, where he is not known, or at least forgotten, since and in the dark night of Apostacy, when Danes and all the Popish Priests who preach for hire, were set up. Oh! let their names be cast out as evil-doers, even so be it, Lord God most Holy, just and True.

The Doctors besides the distinction of facing of their Gowns with velvet, do constantly every first day and more (especially when they preach) wear many yards of black silk scarcenet about their necks, over their Gowns, which besides the great breadth of it, reaches down to the very ground, on both sides.

And some of them preach with great treble Cuffs, French Band-strings of 6 or 7 s. a pair, half Shirts ruffled out, velvet Gippoes plain, or with silver Buttons, great sets of poynts round their knees, diamond Rings, Gloves with rich gold fringe, and embroidery, Canonical Coats; and much more such trumpery, which I believe, few that lives in *Oxford* can be ignorant of.

As also, their wives gorgeous apparel, the whole City takes notice of to be very excessive.

*Concerning their Preaching, and paying their
first fruits, &c.*

When any Parsonage falls to the gift of the University, it is conferred on him who hath or can get most votes amongst the Masters; but if the Parsonage be not good, there is none of them will stand for it.

When any benefice falls to any private Colledge in the University, it is proffered by the Rector or his Deputy, at the meeting of the Fellows, or else at dinner or supper, to the Fellows according to their seniority, and they presently ask what it is worth a year; which if it be two hundred pound or thereabouts *per annum*, the Senior most commonly accepts of it. If but four score pound a year, or very far off from his Friends, or in a fastious place, as they call it, amongst Anabaptists, Quakers, Army, Independants, or the like; then they accept not of it, but say, send it down; and so when none of the fatlings in the Colledge accepts of it, some servitude or other, whose friends or allowance cannot maintain him longer in the University, is necessitated to accept of it; and hence it is a common Observation, that they that have good Friends or good fellowships, seldom go out into the Countrey, unless he get a very fat benefice.

They who intend to get a personage, learn to write short hand, to furnish themselves with Sermons, go to hear all that preach, buy good store of practical Divines, conform themselves in their habit, sit in a place in the Mass-house, where they are sure to be seen by the great ones, which by way of fear, some amongst them call, being of the Visible Church; and all this they do to get the Doctors hands to their certificate, without which they cannot pass the Commissioners; but I never read of any but the Pope, and his off-spring here in England, that did so much as pretend to know God, that used any of these practises, to make their Ministers; but these are of man and by man, and not of the Lord Jesus, and they (infallibly) run when he never sends them; and as themselves are, so are their converts, for at the best, they can but beget their own image, which may plainly be seen to be the very quintessence of the mystery of iniquity.

They

They who desire rather to be chaplains to great persons, and Ladies, learn to dance and sing, and do their honours handsomely, study polite and humane learning, the better to please their Masters with fine words and elegant expressions, and these things they presume will make them acceptable, and these are not called (by them) plain Priests, but Gentlemen of Divinity.

At the Act and Commencement, most of the book-sellers in town writes upon a great piece

In *London* the Priests works are stuck upon the posts and pissing places, the Reverend, D. W. works. And next to it, sticks a paper intimating where is a stage play, interlude or opera; under it the works of Mr. such a ones, direction for prayer or preaching, with such ribaldry, &c. and on the side hand of that sticks, the paper of a wide-mouth'd Montebanck, who saies hee'll cure all the World of all diseases, but he deceives, and kills more then he cures, as doth the Priest who murders for his belly.

of boord, a catalogue of the names and titles, of all such Sermons, preached at Funerals, on thanksgiving dayes, fast dayes, and the like occasions, also all tracts, treatises, meditations, controversies, translations out of other Authors, also all Catechisms, and the like which have been lately published, imprinted, or reprinted, which the Country Priests buy off, and carry home, so that thereby they may

be prepared, and ready to preach almost upon any subject or occasion in a short times warning, three or four years after.

Nay, are not there some Countrey Priests who allow stipends to their Friends in the City, who write short hand; to take such mens Sermons who are counted best preachers, and every week to send them down by the post or Carrier into the Country against the next first day; Let every Priest examine his conscience; for this hath been practised in some places.

It was used not long since in the Mass-house which is called *Saint Maries*; for him that preached to say in his prayer, good Lord blesse the right honourable the Chancellour, the reverend, the Vice-chancellors, all the Doctors, both the proctors, &c. and this was done to the Vice-chancellors face, for he is not to be absent, but this prophane custome the Independents did nibble at about a year or two since, by which some of the most Popish did begin to imitate, but whether it

(47)
it be left, or at this day practised, I cannot Justly tell.

23

At the A&T on the day called Saturday, a prophane fellow, (whom they call a *Terra filius*) makes a prophane Atheistique, obscene filthy speech, in the Mass-house, where the next day the Drs. preach, and the day after again another *Terra filius* comes up and does like his predecessor, and this is the fruit of them called *Ministers*.

And although this cursed practise is constantly performed with, as much filchinesse as it is possible any one thing can be of that nature, yet the University will not consent to lay it away; so that the next year the same abominations are like to be committed.

Whereas reading of Homilies (which were the Sermons of the Fathers translated into English) was cried out against in King James, and Charles's reign by the then called Puritanes.

Now they write the same out in paper (which is cut according to the bignesse of their Bible, and put into the midst of their book) and this they read to the people, and is called the Ministers notes or expounding.

All the Colledges in Oxford, except two or three at most, keep up their painted windows and wainscot, with the pictures of the Patriarchs, Prophets, Apostles and Martyrs; so that it is said by Travellers, they are not inferiour to them in the Jesuites Chapel in Antwerp.

* *Maxtial. Bristol. Breviariorbi.* in his Apologetical History, *Bertius* and others, have seemed to justify the Romish Church, by saying that it was an evident sign that the rulers of England did in their consciences like the Romish Religion, because they liked and maintained their pictures and ceremonies.

And although in some colledges, a piece of a window was taken down; yet in most Colledges they are not touched, under pretence it would be very chargeable to put up new glasse, and that now, none did reverence them, &c. Besides, I doubt

lieve they cannot spare so much of their pride, and out of their bellies.

But the Idolatrous *Jews* might have said far more for their calf which was made of gold, that it was of exceeding great vallue, and we are loath to burn it, or have it burnt, and loose the good gold; though it offended the Holy God; or might they not have said, their groves were pleasant shades in so hot a Country as their's, or might serve to build houses, or at least for fuel in the Winter? but since once abused, the Lord commanded that they should be burnt, (*Mark*) since they had been once abused; and Idolatry had been there committed; and they were set apart, and dedicated for a wrong end, they must be thrown down and burnt; and if the Scripture be your rule; by what rule stands your Mass-houses, which were erected, consecrated, and dedicated by the Pope; where sacrifices to Divels hath been offered, and the Name of the pure and Holy God been blasphemed, and thousands of poor souls have been deceived? But the Lord raised up himself, a *Josiah*, in our day, here; as heretofore, to have executed his commands upon the Idolatrous high places in *England* which were built for Idolatry, and they, and their Images, and Priests should have been thrown down.

For the neglect whereof the Lord is angry, and our *Josiah* hath been unfaithful, or at least too too long defered it; for down they must, and if they were as high as the mount besides *Samarina*, they shall become a heap, or if they were as deep as *Iacobi* well, because their water stinks, and is not bought without money and without prize, but is a standing puddle, therefore they shall be dried up; or if they were as ancient as *Ierusalem* it self, where the Lord of life was crucified by a cursed Law, (as bad as that which upholds the Priest and his Mass-house) I say if they were as high as the mount, or as deep as the Well, or as ancient as *Ierusalem*, or as tall as *Babilon* the tower of confusion; yet they shall become an utter Chaos, and a confused heap, and the confusion which is preached in them is their figure; and although there were in them a brazen Serpent of *Moses* own making; having been once polluted, it must be broken in pieces, and he that stands for them cannot stand, and he that stamps them not to dust, shall be broken to pieces.

Come:

Come up Priest with all thy trash, parts, and parcels, thy *Jewish* Tythes and *Papish* vestments, bring all the Orders the Pope hath left thee, fetch with thee thy canonical weeds, bring all thy stuff upon thy back if thou comest (which God hates) Bring all thy dark deceit under thy black long robe, and put all thy bloody persecution into the Scale, and yet thou art to light, and by and in the *light* seen to be lighter then vanity it self, shew thy Masse-house inside and out, with all her christened bells which jangled the Papists to her, to hear their Mass; and now you called Protestants, to hear the hireling speak a devination of his own brain, who killeth men for his belly.

Ering all the Popish crosses upon her top, and sides with all her painted windowes & whited walls (*thine own image*) leave no part of her fair outside behind thee; And although she hath been salted, blessed & consecrated by thy Antecessor, and many a goodly monument is in her, and very many pounds thou gets yearly by her; yet be not grieved to see her fall, or made a dung-house your their mother Church, Grandum *Pauli*; the temple of *Diana* of whom these whelps were born, wherein the hireling preaches, trades, & gets vast summes, by boasting in the Saints, Prophets, Christ, the Apostles and holy mens words, which were not given forth to be *traded in*, in the idolatrous Mass-houses, by these hired men.

I might also ask the Priest, why that so many of the Scriptures are left out of the Bible? or whether the Pope did give him the same authority to tythe the Scriptures (and keep them to himself) as well as mens estates? and whether they are not wilfully omitted, because they make against the Hireling? or which of the copies we are to believe, since there is fifteen of the New-Testament? Or what translation we are to give most credit to, since that of the Genevah differeth from that of King *Jame.*? and *Breughton* the great *Linguit*, sayes that the translation of the old Testament, is perverted in eight hundred forty eight places? so that it's plain we must neither

Read these Scriptures.

Micah 1. 4, 5, 6, 7, 8, 9.
Deut. 12. 2. 3. 2 Kings
18. 4. and 23, 6, Lev. 18.
3, 4. 25. 27. Exod. 23,
24, Deut. 12. 4. 2 Corin.
5. 17. Rev. 18. 4. Gen.
35 4. Num 33. 52. Deut.
12. 2, 3, 4. Isa. 27. 9.
Zeph. 1. 4. Rev. 2. 14.
Deut. 7. 25. 26. 9. 21.
Zech. 13. 2. Hof. 2. 16. 17.
Isa. 1. 29. and 2. 20, 21, 22.
Jug. 2. 13, 14. Isa. 30. 22, 23

believe Priest of *England*, nor Pope of *Rome* for the interpretation of Scriptures, but even that which gave it forth, which was before they were, which is the interpretator one of a thousand.

Here followeth a Catalogue of those Scriptures which are mentioned, but not inserted in the Bible.

The prophesie of *Enoch* mentioned, *Jude* 14. The book of *Jebu* mentioned, *2 Chron.* 20. 34. The book of the battels of the Lord, mentioned, *Numbers* 21. 14. The book of *Nathan* the Prophet, the book of *Iddo*, The Prophesie of *Abijah* mentioned, *2 Chron.* 9. 29. the book of *Hosai* concerning *Manasses*, *2 Chron.* 33. 19. the book of *Shemajah* the Prophet mentioned. *2 Chron.* 12. 15. the book of *Jasher* mentioned, *2 Sam.* 1. 18. the book of *Gad*, *1 Chron.* 29. 29. The first Epistle to the *Corinthians* mentioned, *1 Cor.* 5. 9. The first Epistle to the *Ephesians* mentioned *Ephes.* 3. 3. The Epistle to the *Laodiceans* mentioned *Colos.* 4. 16. The books of *Enoch* mentioned in the Epistle of *Thadeus Origen* and *Tertullian*, The Books of *Solomon*s three thousand Proverbs, and one thousand songs, with his Books of the nature of Trees, Plants, Beasts, and Fishes mentioned, *1 Kings* 4. 32. 33. The Epistle fathered upon *Barnabas*; the revelation of *Peter*; the Doctrine called the Apostles, mentioned in *Eusebius*, *Lib.* 3. *cha.* 22.

So that I say it is very possible that what did not make for the Pope, and the advantage of his hirelings, was, and is on purpose left out; for it is like the first Cannon that warranted the books of the New Testament to us, was made by a council at *Carthage* which was subservient to Popery several hundred years; after the death of Christ, many parts of the New Testament, which are now allowed, being till then in dispute and denied, as *Eusebius* sayes, namely the revelation of *John*, the Epistle of *Jude*, the last Epistle of *Peter*. the second and third Epistles of *John*. the Epistle of *James*; See *Eusebius. Lib.* 3. *chap.* 22.

So that if the Council of *Carthage* did not distinguish those Scriptures which were written by divine inspiration, from those which were not, the Priests of *England* may yet go to *Carthage* or the Pope, the Priests Original, to know the truth, but I be-

believe that neither councel of *Carthage*, Pope of *Rome*, or assembly of Priests in *England*, with the help of their two Universities, (which are their two eyes picked out of the Whoreshead) can interpret Scripture aright, but for the most part are, and have been doers of wrong, and that knowes not the Scriptures nor that which gave them forth.

Therefore Countrey-men consider these men; wise men believe them not, for as sure as the Lord lives, they are a lye; Princes be not deceived by them, least ye perish in the gain-saying with them. Men of War once again, draw out your spiritual weapons, and defend your selves, and rid your hands of that Popish, Jewish and Anti-christian power, which in this the Lords day could not stand, but by your consents.

Some of ye had bread in your own houses, and have ye spent all your former estates, and quite lost your possession? and will ye spend-thrifts go to buy of a Bankrupt Priest the rag-ends of Popery, such as preach in Mass-houses, and compass the whole earth for their gain, from their quarters? Oh! believe them not, their best deeds are Forgery, their assurances are naught, their words are cancelled; *the Law-giver* hath-viewed their filthy statutes, *the mighty Councillor* hath broke their bonds asunder; *their* best seals is but a waffer, and what they sell, is stollen from their Neighbour; and their gatherings are crumbling, and molders, like the very dust which is their meat, *and there they are*; and for that they murder.

Friends, I know you see the thief; Oh! Consent not with him; if ye do, ye perish.

I say, there was that among ye, and in ye once, that was for God, & utterly against the Popish brawling Hireling; & verily that which is for him in this the day of the Lambs persecution, is absolutely against the true and living God; who covered your heads in the day of battel. When I am sure it was not unknown to many of ye, that the Tithe-mongers were (as one man) your implacable enemies.

My dear Friends whom, the Lord witnesseth, I love, and my soul truly travelleth for; Consider what ye were ten years since, and what ye are now; feel in your selves, and speak with the witness of God in your Consciences, for that's it which I

22 speak to, and let us be upon a search, in the cool of the day, laying aside rage, fury and preferment, and see who they are, and what they are, that ye are growing to, and who grows to ye, and who grows from ye.

The people of God ye have shamefully persecuted, and thrust out of your Army, recruiting yourselves (in my knowledge) in their rooms with very vicious and wicked men; and doth the Hireling tell ye that this is a good way to prevent Heresies factions and rents in your Army? Repent of these dealings, least the Lord forthwith rent ye all to pieces, and there be nor one of ye left that hath a hand in these wickednesses, to push against the Wall. Therefore my Friends, in time consider what ye are growing to, and what ye are growing from, thus much I may justly tell ye, that vice is not punished, or in the least looked after, as it hath been heretofore; Nor indeed is it like, *when as ye put honest men from among ye, for no other cause, but for bearing their Testimonies against vice*; for the breach of any manner of Law whatsoever, either military or civil, was not so much as laid to mine, and many others charges, who were most shamefully entreated and thrust out from among ye.

And I may farther tell ye, if ye proceed in these cruelties; ye will in a very short time be as unfit to fight the Lords battels, as those were, who fell by our sword; for from the Lord God I declare it unto ye all, *that for the present the sword of the living God is against ye both*; and although the Hireling may (I say) seemingly fortifie ye, and tell ye that persecution is a good way to preserve from rents; Yet in dear love to ye all, I declare that if ye do not speedily repent, whilst the power is in your hands, and once again become little in your own eyes, and repair the cruel breaches that ye have made, and suffered to be made upon the innocent; *Verily ye shall be rent, and with the Hireling fall, and perish like your own dung*.

How can this Army look the Nation in the face, and put men out from among them for their inoffensive consciences, the very thing which drew all men to ye; and have ye like Marchevillians served your own turns, and have ye nothing else to do, but to revenge your selves upon your selves, and make a prey upon your brethren? but such doings the Lord hates, and it cannot possibly long stand, for oppression is one of the worst

four-

(47)
 foundations that ever was laid; and if ye had been faithful, the wicked Priest had never been suffered to have murdered any for his belly, or have destroyed any man for not paying Jewish or Popish Tithes; and the blood of one innocent man is able to subvert a Government and overthrow a Nation; but that evil should fall upon one of ye, is far from my heart (although your cruel and unjust dealings to meward, and many of us hath given cause enough for us to have cursed ye in the bitterness of our spirits) Yet the Lord who knows the secrets of all mens hearts bears me witness I do not onely freely forgive ye, but have a dear and unexpressible love to every soul among ye, and as for O. P. the Lord witnesseth for me, with what integrity, and simplicity of soul I loved him above any man upon the face of the whole earth, whilst he served the Lord, and stood in his counsel, and so this minute, I have done him no ill. Now therefore be wise, O ye Kings, and be instructed ye Judges of the earth, seek ye the Lord with fear, and rejoyce with trembling, kiss the Son, least he be angry & ye perish from the way, when his wrath is kindled, but a little, blessed are all they that put their trust in him; let not the heathen rage, and the people imagine a vain thought, although the Kings of the earth may set themselves, and the Rulers take counsel together against the Lord and against his anointed, saying, let us break their bonds asunder, and cast away their cords from us; but he that sitteth in Heaven shall laugh, and the Lord shall have them in derision, then shall he speak unto them in his wrath, and vex them in his sore displeasure.

And friends, the truth is now declared as it was of old, by the stammering tongue, and it is the illiterate that have the gift of tongues, and though his visage be marred, and his shape uncomely to the vulturous eye; yet the deaf hear him, the dumb sing, and the lame leap for joy; and that which was, and hath for a long time been slain, is made alive; and the mighty God of the oppressed is arisen in great strength, so; as he will slay all that live in pleasure, fulness and wantonness; and very many shall the slain of the Lord be, and those who refuse to hear the Prophet in all things, shall be cut off; and

and terrible will our God be to all the workers of iniquity, for assuredly the wicked and all those that forget God, shall be turned into Hell.

And I looked, and lo a Lamb stood on the Mount *Sion*, and with him an hundred forty and four thousand, having his Fathers Name written in their fore-heads, and they sung as it were a new song before the Throne, and before the four beasts, and the Elders, and no man could learn that song, but the hundred and forty four thousand, *Which were Redeemed from the earth.*

These are they which were not defiled with women, for they are Virgins: These are they which follow the Lamb, whithersoever he goeth: These were Redeemed from among men, being the first fruits unto God, and to the Lamb.

And in them there was found no guile; for they are without fault before the Throne of God.

And I saw another Angel flie in the midst of Heaven, having the Everlasting Gospel, to preach unto them that dwell on the Earth, and to every Nation, and Kindred, and Tongue; and people, saying, with a loud voice, Fear God, and give Glory to Him, for the hour of his Judgment is come; & worship Him that made Heaven and Earth, & the Sea, and the Fountains of waters.

And there followed another Angel, saying, *Babylon is fallen, is fallen, that great City, because she made all Nations drink of the wine of the wrath of her Fornication.*

And the third Angel followed them, saying, with a loud voice; If any man worship the Beast and his Image, and receive his mark in his fore-head, or in his hand; The same shall drink the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the Holy Angels, and in the presence of the Lamb.

And the smোক of their torment ascendeth up, for ever and ever; and they shall have no rest day nor night, who worship the Beast and his Image, and whosoever receiveth the mark of his name.

And I heard the Angel of the waters say, Thou art Righteous, O Lord which art, and wast, and shalt be, because thou hast Judged thus; For they have shed the blood of the Saints and Prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the Altar say, Even so, Lord God Almighty, true and Righteous are thy Judgements; for they are the spirits of Devils, working miracles, which go forth unto the Kings of the earth; and of the whole World; to gather them to the battel of the great day of God Almighty. And I saw as it were a Sea of glass mingled with fire, and them that had gotten the Victory over the Beast, and over his Image, and over his mark, and over the number of his names, stand on the Sea of glass, having the harps of God; and they sung the song of *Moses* the servant of God, and the song of the Lamb; saying, Great and marvellous are thy works, Lord God Almighty; Just and True are thy wayes, thou King of Saints. Who shall not fear thee, O Lord, and give glory to thy Name? For thou only art Holy, for all Nations shall come and worship before thee; for thy Judgements are made manifest. (Even so be it, Amen; Come Lord).
Rev. 14. 1, 3, 4, 5, 6, 7, 8, 9, 10, 11. Rev. 16. 5, 6, 7. and 14. Rev. 15. 2, 3.

Given forth in the
4th. Month. 1648.

THE END

By E. B.



V V O R D

To those old Creatures, who are old in iniquity, and in the fallen state, yet deny falling away; who say, once in Christ, and ever in Christ, when as it may be, they are at the very same time in a very great rage, disputing and pleading for sin, Term-of-life.

I Say to such unprofitable talkers, who are willing, and by their own consent do contract with Hell and Death, who stretch themselves forth in big swelling words, and think themselves, it may be, much better, because they are crowded into gathered Churches (as they call them) and it may be of a truth can say something of an antient, and past experience, moving, or appearance of God, to and in them, whereupon their big word and wide-mouthed-boast is; when the poor Souls, or rather proud Pharisees, are at the very top of their vaunting (to wit) once in Christ, and ever in Christ; such I many times am moved, ask, Whether they are obeying the Command, doing the Work & Will of Christ, at this time, now, and ever? (Mark) Once in Christ and ever in Christ; and I am sure, he that for ever abides in Christ, *must now and ever* do the Will and Commands of Christ, and they are not grievous, nor unholy, neither can that man which is *impure,*

G *imperfect*

imperfect or unholý, observe, obey or do them in the love and belief of them; and He now and ever Redeems, and saves his people from their sins (note that) for he which sinneth is of the evil; Yea, though he be but proud and covetous, and as full of persecution as too too many professors are, which is of the old creature, and such are not new creatures, nor in Christ Jesus. now and ever; neither are they purified, as he is pure, who is the substance, the one onely one thing needful, who is the beginning and end of all things, himself without beginning or end, who is not afar off, but nigh at hand, and a ready helper unto all them who fear him; who is the root of Jesse, the Promise come, the Truth, the Oath and admits not of any swearing whatsoever; that's his Command, and it is not grievous for his yoke is easie, and his burthen is light, in, and by whom I see light who sayes, Swear not at all; And he doth not reap, where he hath not first sowed; For he doth enlighten every man that cometh into the World, Male and Female. Bond and Free, Scythian and Barbarian; and a measure of himself is given to every man continually, to profit with all, note, to every man; He was not so selfish as many of ye are, who are in this, and that, and the other form (I do not say all) who do seclude all that are not with ye in your set dayes, bread, wine and Baby Baptism, out of the Everlasting Kingdom, which was before your fables were. But he that is in Christ is a new creature; (Mark) he is, he doth not say, he was, or he shall be, and so warn himself by his own coals, by onely saying, the Righteousnes of Christ, the Righteousnes of Christ, is sufficient. But I say, he which confesseth and forsaketh his sins shall find mercy; (Mark that) and forsaketh his sins, coming to see the exceeding sinfulness of sin, and confesseth and forsaketh with repentance, never to be repented of; That is it which is ever in Christ, and shall find mercy. and as many as are led by the Spirit of God, are now, and ever, the sons of God; Such are new Creatures, and onely they; So he who is proud, heady, high minded, covetous, envious, voluptuous, seditious, a railer, brawler, striker, liar, persecutor, &c. is not in, but out of Christ Jesus, is no new creature, is not led by the Spirit of God; For that which is in, & of Christ Jesus, is equal, & doth not hurt the creature, the handy work of God the Creator; but strikes at the power which captivates the creature, and turns men from darkness

to light, and from the power of *Sathan* to the Power of God; and that weapon which convinceth and converts men and women in any measure to God-ward, is not carnal but *Spiritual*, but the outward sword in its place Town, which only is to be laid upon the evil-doer, let it be exactly done; but to touch no man for his Conscience, or principle in Religion. provided it be not bloody, so let the bloody hearted Priest look into himself, who murders men for his belly; How much better is that then the *Romish* Jesuit; who kills a Protestant for a Heritck; and I am sure, those who do so, are not in *Christ Jesus*, nor new creatures, nor in the Spirit; but of the flesh of old Cain, and in the condemnation; For the Son came not to destroy, but to save mens lives; And he and his Ministers struck at, & at this day do strike at the power only, which captivates the creature [to wit] the spiritual wickedness which lodgeth within; Which the carnal weapon cannot reach, and they struck onely at the Herisie, and the error, and that which lead into the error and Heresie, and not at the creature; neither strove they with flesh and blood, (nor for earthly benefit) Nay, they were full of patience, gentleness, long-suffering, forbearing, forgiving all, and suffered all things, Yea, themselves to be defrauded, and laboured with their own hands, and were burthensom to no man.

But there is no condemnation to those that are in *Christ Jesus* (note) that are in him; and who are in him? Those that walk not after the flesh, but after the Spirit; for those who walk after the flesh, cannot please God, and to be but so much as carnally minded, is death, and the death is not in the Life, which Life, is the Light of men.

But some there were who did taste of the power of an endless life, & yet fell away; and some there were who were grafted into the Vine, and yet became degenerate plants, and the the righteous man may forsake his righteousness; for some were washed, others cleansed or emptied, and yet returned like the sow to the mire, and the dog to the vomit; so that it is plain that a man may fall away, as *Lucifer* did, and to the same place; for although they once knew God, and have tasted, indeed of the power of God, & the endless Life, yet if they turn that grace of God into wantonness, oppression, pride and excess, & live above the witness of God, which is a forgetting of God, they shall with the wicked at last be turned into Hell.

Then it will not be a saying, *Once in Christ and ever in Christ*; but dying in pride, oppression, persecution and covetousness, which is the root of all evil; I say to such, *Once in Hell and ever in Hell*. Therefore on this side, time and the grave, whilst ye have time prize it, for the time present is all that is yours, and the dayes past ye cannot recal, and who knows what one day may bring to pass? Wherefore in the fear of the Lord, lay aside your empty drowzy, and onely professing his Name, and being in him, whose Life ye are out of; And turn into him the Light, the Life, who doth enlighten every man that cometh into the World, and that Life and no other, is the Light of men; him it is by whom the World was made, before it was made, which is, which was, and is to come, and is already come, who is the Word of God, the Original, and first born of every creature, the Everlasting Gospel, which hath been preached to every creature, who shews, reproves & checks in secret, for all your evil deeds done openly and secretly, and is as secret, as your most beloved secrets. Oh! wait upon him, and believe in him, for he that knows, obeys and abides in the Life, is a cohire, and hath Life, and shall live for ever; but if ye know him, and obey him not, he is your condemnation; wherefore let him that knows the Lord, fear him, stand in awe and sin not, *And that is, once in Christ, and ever in Christ*.

So blessed is that servant, whom his Lord when he cometh, shall find doing his Will, he shall make him Ruler over all his goods; but if that evil servant shall say in his heart, My Lord deferreth his coming, and in the mean space be a companion with drunkards; the Lord of that servant shall come in a day, when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with hypocrites, where there is weeping, wailing, and knashing of teeth. Therefore, watch continually, and pray without ceasing, for you know not what hour the Lord, cometh, and he that is not upon his guard will be taken, and made a perpetual prisoner.

But it may be alledged, and to me it hath been by the highest professor that I yet ever met with, either preacher or hearer, hath affirmed it to me as his doctrine, and belief, that the best of men, & Saints do, & will sin and have their failings whilst they are

are in the body, & the best of men, that ever were, had their failings to their dying day; to which I positively answer, that which is in the least faileable cannot be sanctified for that which sanctifieth is infallible; and it is impossible that sin and fallibility can be joyned to, or with him who is infallible, and hath not union with any manner of sin, though but a sinful thought; for all manner of sin is evil, and cometh of evil, and is of the evil one, who is as faileable as the faileable accursed doctrine of imperfection, and it, as him; for he is in it, and it in him, and he is the onely Minister and Father of it; but every gift of God is perfect; So that imperfection is the Devils gift, but every good and perfect gift, cometh from and is of God (Mark) but imperfections, sin and failings and all that fails whatsoever, though but an evil thought, cometh from, and is of the imperfect and faileable Diuel who abode not in the infallibility; Wherefore he fails to be saved, but is a Diuel although he believe, and they are but poor, or rather no Saints that are not cleansed, purged, washed, and sanctified throughout, ye are cleansed, ye are washed ye are sanctified throughout; and as he is, so are we in this present World, and he that fails to witness this condition, on this side the grave, though he may be convinced of the very truth it self, he may be called, but never chosen.

Friends, it is a high state, yea the very highest on this side the grave, I do not say its impossible not to faile, and alone, to live, move, and do all to, and for the praise and glory of God, and to live and abide in the infallible and not to fail; but, as the Lords witnesse I declare it, He who lives and dies in his sins, imperfections and failings doth fail, and falls short of that Kingdom, where the imperfect or impure cannot enter; for its the pure in heart that sees God, but the wicked he beholds a far off; and the sinner cannot stand before the righteous God in judgement; wherefore as many as be perfectly minded, work out your salvation with fear and trembling, for the night cometh, wherein no man can work.

And there is another sort of idle people, who say Christ hath taken away the guilt of sin, but not the presents of sin, (Oh! seared conscience that hath no guilt for sin) I do not say he hath taken the Devil out of Hell, or Judas from his own place, neither do I say or think the Devil doth at this day cease to seek whom he may devour; Nay I

know he is the Prince of the power of the air, and the Kingdom of darkness is his; Sodom is his throne, and Egypt, and the dwellers there are *altogether* within his Dominion, Mystery-Babylon & her Merchants are his own, & all the children of disobedience, to & all who live in the mystery of iniquity he is a Law-maker; also I say he is a roaring Lion, and continually seeketh whom he may devour, and the most upright that is, or ever was upon the earth, he may tempt, yea, Christ himself, as the words of the Di-vel recorded in Scripture do testifie, but its no sin to be tempted, but the sin is to yeeld to, and do the will of the temptor, and commit the sin; *but blessed are they who stand in the power and fear of the Lord . and endure the temptation,* Adam was never accursed until he had yeelded, taken and eaten; so its sin acted, and the purpose of your corrupt hearts to sin, if not grosse yet little sins, and at least to have your failings tearm of life, and that's it which hinders the union, keeps ye in the unbelief and separates betwixt ye and your maker, and the wages of sin is death, and such as ye sow, such shall ye reap, and if with the hands which are defiled (and not in the pure hope which is perfect) ye plow and sow corruption; What can ye expect to reap, or be in the harvest or day of the Lord, when he makes up his jewels, but tares, corruption or reprobate silver; and of failings and imperfection, ye can reap no other thing; for according to your faith so will it be unto ye, and failings will fail to be saved, or enter into the rest of him that is unfallible and without fail saves all those that come unto him by faith and a good conscience void of offence towards God and man, (mark) a good conscience towards God, and void of offence towards man, *not striking, spilling of blood, or reaping carnals where they have sown, neither spiritual nor carnal.*

And although imperfection is the practice, and general preached and received doctrine (of the Church of England so called) I utterly deny it; neither do I trust to be *saved as they believe*; but I believe they will take it ill, if I should say, they who believe they may live and die in some failings should not go to Heaven; or if I should say, that is the Hypocrites hope, and will fail; But I do say, if they say its the true hope or living faith which is, of God in & by which the just lives or if that he which lives and intends to die in some failings, *saves the Lord lives with Jeremiah, I say, he, or they swear falsely.*

But

But if we continue faithful, or full of faith in our measures to the end, we shall be saved without fail: for he that is *in us* is greater then he that is in the World, and he that abides in him is pure without failings, and the wicked one cannot touch him *though he may attempt it hourly*, for a stronger then he keeps the house, and he cannot enter but by our *consents*, otherwise the whole creation of mankind would be the Divels; for he is the enemy of mankind and his nature is to devour; but the *true light* which doth enlighten *every man that cometh into the World*, and the *light* with which every man is enlightened, comprehends the darknesse; but the Divil and darknesse cannot comprehend the light; for he that is *in us* is far greater then he, and is quick and powerful, and divides betwixt the pretious thoughts and the vile, before they come to actions; I say if the watch be kept, and the light believed in, which is *in ye*, & infallibly is the life of men and shewes man *all his sins and failings*, I say it will discern the thoughts, and dash the brains of *Babylons* children against the wall; Yea that *brain which invents and deviseth evil*, and break the cockatrice egg before it is an egg, and mischief *shall not be hatched or produced*; and the same is the sure word of prophesie, which if ye take heed unto, ye may infallibly do well, though it be as a light shining in a dark place, tell the day dawn, and the day star arise *in your hearts*, for which, wait that ye may be delivered from *all your sins and failings*, and become the Sons of God.

For as much then as Christ hath suffered for us in the flesh, arm your selves likewise with the same mind, for he that hath suffered in the flesh, hath ceased from sin. 1 Pet. 4. 1.

Therefore let the time past be sufficient, for the end of all things is at hand. and to be carnally minded is death.

And if any man have not the spirit of Christ, he is none of his, and if Christ be in ye, the body is dead because of sin.

By a Friend to perfection, and a believer in that unfallible Jesus, who saves his people from their sins, failings, and imperfections, but a professed enemy to that Hellish doctrine of imperfection.

E. B.

THE END

And we have seen that the
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A VV O R D

To such Rulers and Magistrates who Whip, cause or suffer to be whipped the Saints of the most High, for Vagabonds (among whom there are no Beggers) and sends them to Prison for not Swearing, and not taking an Oath, to abjure that which themselves may be found in, and requires Bonds of the upright in heart, for the good behaviour, a thing which themselves are not truly in; for that is no good behaviour, that oppresseth the oppressed, and doth violence to the afflicted, adds grief to him that is a man of sorrows, and grinds him to dust that is by all men already trodden upon, as the very mire in the streets, mocks and derides him that is already the by-word of the Fool, and song of the Drunkard; and imprisons him who is the Lord's Feee-man, and in the Lord are we made Free, and more then Conquerours over what its possible for cruel men to do, or suffer to be done unto Us.

To such I say,

INstead of executing, and making just Lawes which should reach that of God in every mans conscience, and be a hook in the nose of the evil doer, and break the jawes of the wicked, I say, in stead of that ye break the hearts of the righteous, many of ye, by exercising onely your own wills; others by

H

straining

straining the too many grievous acts, and cruel Edicts lately made, by vertue whereof, together with your insolency, and tyrancal wills, ye snatch up the people of God, as they travel up and down about their lawful occasions, and this is common with some of ye to do; when the man is not above ten, fifteen, or twenty miles from his outward home, nor out of the same County, wherein he, or they were born; going to, coming from, or being in a meeting with the Lords people.

The inferiour Magistrate, who for the most part are made drunk with rage, and the zeal-drunk Profolytes who lie in wait as a Troop of evil-doers in every corner, haile the friend of the Lord before that Magistrate and if he be good for no other thing, he'll serve to swear, and to bear false witness for the Beast, and against the innocent; and to cause him to be whipped for a Vagabond, and committed to a bad prison among thieves and murderers, under whose commitment, and cruel usages several of the precious Lambs and servants of the Lord, have laid down the outward man, and finished their testimony with their blood. But let all such Magistrates know from the highest to the lowest, that blood will pursue the *vagabond*; and let all such swearers know that the curse of God is entailed upon the house of the swearer, and let all the heathen round about know, that he which whips stocks, prisons & tortures the creature for his religion, shall never turn any from darkness to light; nor from the power of Satan to the power of God, although he may mangle and kill the creature, and wholly mar the workmanship of the Creator; But the true weapon which converts, is not a carnal whip, but a spiritual sword which will slay the persecutor, and eats up the habitation of the evil doer, and drives out the transgressor; who from the beginning was a fugitive, and a Vagabond; who slew his righteous brother, as ye do now, because he was righteous, and for the same cause; and the flesh alwayes persecuted the spirit, but the spiritual man never persecuted any (mark) that, not any, so be certain ye are wrong, and doing of wrong, and the wages of unrighteousness if ye repent not ye shall receive.

And it may be, some others according to the example of Jesus our Lord, are moved of him to visit those who are so imprisoned by ye, as is before expressed, and to Minister to their necessities as
need

need requiteeth; but your in humanity is such that ye have oftentimes taken them up as Vagabonds * and whipped them also, of the very same cup many of the most dear and precious Ministers and messengers of the Lord have drank and tasted; being moved of the Law, to passe from City to City, and from Country to country to visit the seed of God as the holy men of God did of old; and did not sit down in a personage house and so became the hireling of a Parish (constituted and appointed by the Pope, against whom ye would force others to swear) And there *Simon Magus*-like, pretend to sell that which cannot be bought for tenens nor fifts; but let their money and Ministry (or rather mystery of iniquity) perish. I say they did not creep into a Mist-house: with four or five jangling bells in it; and there sing *Dauids* Psalms in Rhime, and meeter, step from the Pew to the Pulpit; and there tell the people a story by the glass, and exact the tenth part of their labours, and estates for it; and these brawlers are upheld by an Act of Parliament, by which ye called Justices, & Judges with the composition of your own wile, pretend to Act, and imprison, stock and whip true men as Vagabonds; but its because your selves are out of the councel, and dwell not in the habitation of God, and are real wanderers, although yee may have a house called after your own names as *Cain* had: a City after his sons; and yet was a Vagabond.

And as for the oath of objurazion me thinks ye need not be so busie to administer to others to swear against the Pope, and all

* But the wholsom Act made by Queen *Elizabeth* was to whip Vagabonds, and sturdy beggars, mark, and sturdy beggars, and if the richest heathen in the Nation can make it appear that any one thats called a *Quaker*, & is so owned by us, hath asked a morsel of his bread or a draught of his drink, he shall have a hundred fold requital, for a begger we deny, as a thief, for that which begs covers and desireth that which is none of his own, and that which covers will steal; but the Queen who made a good Act, and is said to be one of our best Princes, her's ye have most wickedly perverted; and wretched Queen *Mary* who was bloodier then the Boar of York, and made a cursed Act against the Protestants of 3. moneths imprisonment her's ye have made 6. so compare your selves with the best of Princes and the worst of Tyrants, and see who ye are most like.

¶ Pope *Dionisius* was the first that caused the division of Parishes in England, and *Augustine* a Monk, the first that preached up tythes, to *Edelbert*, King of Kent.

Popery when your Mafes-houfes stinks fo much of Popery. Your laws your Terms, your Courts, your Universities, your Colleges, your Orders, your Chrittened Bells jangling to the Mafes-houfe, with the Popes Crofs on the top of her; your *Lammas*, *Michaelmas*, *Chriftmas*, and *Candlemas*, your Tythes, your Gleab Land, your par-tuage-houfes, your Mafes-houfes ftanding Eaft and Weft, your mortuaries, your burial of your dead.

Moondeag from the Idol of the Moon.

Tuefcodeag from the Idol *Tuefco* a goddeffe.

Wooden Ideag from the Idol *Wooden* one of the Saxon gods.

Thorfdeag from the Idol *Thor*, now called *Jupiter*.

Frydeag from the Idol *Friga* another of the Saxons gods now called *Diana* or *Venus*.

Saterdeag from the Idol of *Saturn*.

Your manner of mourning for them; &c. the names of your months, your weeks, and days of your week; naming and fprinkling of your children, your what not which pertains to your worfhip, and is not all this and very many other things which ye ufe, Popifh, *Jewifh* and heathenifh? and yet ye would force the innocent whom ye know for confcience cannot fwear at all; to take an oath to abjure the Pope, which would be to fwear againft your felves, but becaufe of oathes the Land mourns.

And if I hear a wicked wretch fwear, and many times blaſphemam the name of the dreadful and living God with bloody oathes, and if I complain of that wicked man to a Magiftrate that he hath, in my hearing, fworn many oathes, to the grief of my very foul, and difhonour of my maker, but except I will alfo fwear and enter into the fame fin, & the guiltlefs make himfelf guilty, he which did in the firft place offend the pure God, fhall not be punifhed; but on the contrary if the true man do but fpeak to this man called Juftice in plainnes of fpeech; fuch as the fervants ufed to the Lord of lite; and the fame Lord to his fervants, or do not put of my hat to him, and bow which I dare not do leaft my Maker ſhould take me away, I fay its much if I go not to priſon my ſelf, or at leaſt exceedingly rebuked, which I my ſelf am a witneſs off, and this is turning of Juftice backward, fo that except a man will break a poſitive command of the Lord Jeſus, the ſword will not be laid upon the evil doer; but is born in vain, and not for the praife of them which do well; the wicked Magiftrate bids me ſwear, and ſayes I may fwear, or take a judicial oath; the Papiſts he ſayes bow down to an image, and wear a crucifix or an *agnus dei* about thy

thy neck, its but to put thee in mind and for a remembrance ; but Christ the oath and hope in me, who was before judicial oaths or images were, says swear not at all, and above all things my brethren sayes *James* swear not; and I had rather be accounted as one of his brethren, by keeping the commands of the Lord *Jesus* by not swearing, then by swearing to be made a friend to *Cesar* or a companion to the Prince. & the command of the most high God is, thou shalt not make to thy self any graven image nor bow down to them, and so let the Papists and yee, part this matter between yee, for yee are a like guilty, the one breaks the command of God, the other of Christ; *and he that breaks one is guilty of all.*

The King bid or commanded that all should bow to his image which he had set up, the three children refused, and obeyed God rather then the accursed Edicts of a King, the King gave command that they should be thrown into the fire, and into the fire they were cast with their hats on; were they Rebels, yea or nay? and whether is it better to obey God or men judge ye? But except I will rebell against the Lord, and make my self a transgressor of the royal Law; I shall not have the benefit of your Law, and except I will swear, I cannot defend or come by my own, nor hardly keep my self out of a Goal. So vile are your Lawes, and many the Ministers of them; and the guilty do go free, and the heart of the righteous is grieved, and the righteous man doth perish; and few or none layes it to heart; but the Lord our God, treasureth up all these things with many more of your iniquities, and if yee think he will not visit for these things, yee deceive your selves, and are deceived because the truth doth not guide yee.

The good Magistrate is worthy of double honour but it consisteth not in my hat; for that waxeth old, as doth my other garments, and may be burnt, and turned to ashes, and become dung, or I may throw my hat upon the ground and set my feet upon it, is then the Magistrats honor in the dust? & do I tread upon his honor when I tread upon mine own hat? Nay, the good Magistrate is still worthy of double honour, and for a good man some will dare to die, and so I dare for the good Magistracy; but to fawn & c. ing to any mans person, I may not; It is the good Magistrate thats worthy of double honour, the office (good Magistrate) in the man, not the bad man because he is in the office; and to every ordinance of man I submit & am no rebell, therefore let me (and all Gods people) have

Salus po-
puli supre-
ma lex.

the benefit of your best Lawes. And your worst doth not require me to put of my hat, (wear, or appear by an Attourney, my self being in the Nation and willing to appear, but admit ye had a corrupt Law, or an act for every violence which is acted; I believe some of ye heretofore when ye lived under the oppression of wicked Magistrates and unrighteous Lawes, (which are yet standing) would have said that the welfare of the people was above the Law.

Paul says that an oath is for the end of strife among men, (*mark*) but the same Paul says walk not as men but as Saints; and although they of old time sware to the Lord and performed their oathes to the Lord, and the Lord performed THE substance to them which oathes was a type of, and the oath and vow is come in the flesh, who sayes swear not at all; but if Paul or John who was the greatest born among women should should affirm or had affirmed it to be lawful to swear, ile not believe John but rather chuse to hear, believe and obey the great & mighty Prophet in all things, but the persecutor, and he that will not hear this Prophet, and bring all his deeds to the light, and to the witness of God in him, and there try if they be wrought in God, shall be cut off; Notwithstanding he may pretend to have an Edict or a law from man, for what he doth. And if he commit murder, and all manner of wickednes most greedily, man can pardon one another by an Act, or call it chancedly, man slaughter, petti-laseny, &c. and Hang another man for the same fault because he cannot read, and this amongst the rest is persecution, and is not equal nor doing as a man would be done unto.

And like a naked and simple hearted man, I shall hear declare unto all the world the words of the living God to me when I was but onely able to die for the truth, and not able to write, dispute or controvert for it, when as heretofore I have met with an able skilful cunning deceiver.

This was the word of the Lord, and thus said the Lord unto me, If an Angel should pretend to come from heaven and should affirm unto thee, that that Ministry is of God or Christ, which in the least persecutes, stocks, whips, imprisons, strikes or causeth to be stricken, sweares or causeth others to swear for his dishonest gain believe him not; For they obey not the great Prophet and they shall be cut off.

But we, as the holy men did, gladly suffer all wrongs, and our selves

selves to be defrauded, freely giving up our outward man and substance without resisting to death, to the merciless persecutor; but the mercenary hireling who is the only cause of our persecution, is so far from being found in these the holy men and Ministers of Christs practices, that they wrong all men, and all men are defrauded by them, most cruelly exacting where they never lent, pulling where they never planted, cloathing with the fleece they never wrought for, feeding with the fat and sweet they never sweat for, in short by force they exact and reap all manner of carnals, where they have not sown (spirituals, nor carnals; And them who are called teachers have and do exceedingly *Erre*, and greater injustice and crueler rapeness were never committed by men, then there hath been by this Legion of evil doers, but for their labours if they repent not, they shall be called the least in the Kingdom *.

* *Isaiah* said they were all blind and ignorant and dumb dogs that never had enough, and *Jeremiab* said that the Prophets prophesied falsely, and the Priests did bear rule by their means, and *Ezekiel* said they sed themselves, and not the flock; *Micha* said they Preached for hire, and Divined for money, and *Hosea* said they were as a Troop of robbers that did waite for a man, so the company of Priests did murder in the way by consent; Reader I pray thee read *Isai. 56. 10. 11. Jer. 5. Ezek. 34. Micha. 2. 11. Hosea 6. 9.* and compare the English Priest and see if there be any more difference then there is betwixt a Monk, and a Monk and a Pope, and a Pope.

And the Rulers that suffer these things, are become blind and in a deep sleep, yea, a very deep sleep, even the sleep of death, but let all such know that their Rewarder slumbereth not, neither can his vengeance tarry long, and the despised light within, if they repent not, shall be their sure condemnation; for the righteous Spirit of the holy One is grieved, and it shall not alwayes strive, and wo be to them who set him at nought, and persecute whips, terrifies or suffers them to be persecuted, whipped or terrified, who speak in his Name; thrusting, causing or suffering to be thrust into dungeons, Bridewells, and bad places, amongst bad people there to be kept in bonds under the hands of cruel men till death, for the testimony of Jesus? Oh bloody and great, yea very great cruelty, was ever the like done by any who did but so much as profess liberty of conscience. But let all such know from the highest to the lowest, yea to him that sits upon the Throne, to him that grinds at the Mill, they do resist the mighty Prophet whom the Lord

Lord our God hath raised up, and he is come, and they shall be cut off, and mine eye sees it; and then the condition of poor *Lazarus* who is hardly thought worthy to live, will far transcend *Dives* and all his fellow Gluttons, and these that are at ease in the flesh, and are not troubled like other men; and lie rolling upon their beds of pleasure, spending that which was *their day* in madness, mirth, and folly and making merry over the humble witness of God, saying to themselves tush no eye sees us, but let all such know they are seen, and he that beholds them is not afar off, and a day cometh shortly if not suddenly; when the very highest among them shall be disrobed and utterly made bare, and the greatest that is born among women, shall not hide himself from the vengeance of my God; who is the avenger, and revenger of the righteous, and vengeance is mine saith the Lord and I will repay it *.

* Blessed are they that mourn, for they shall be comforted.

Blessed are the poor in spirit, for theirs is the Kingdom of heaven.

Blessed are they who hunger and thirst, after righteousness.

Blessed are the pure in heart, for they shall see God.

Blessed are the merciful, for they shall obtain mercy.

Blessed are they which are persecuted for righteousness sake for theirs is the Kingdom of heaven.

Blessed are ye when men shall revile ye and persecute yee, and shall say all manner of evil against ye falsely: rejoyce and be exceeding glad for great is your reward in heaven.

And the Devil shall cast some of ye into prison, and ye shall have tribulation for ten dayes.

How long Lord, how long, holy, just, and true.

*By an owner of the sword in its place, true Magistracy,
true Ministry, Justice and sound Judgement (Oh!
let it flow down like a mighty torrent) but
an enemy to Tyranny, Truce-breakers,
Rapines, Swearers, Lyes and false
prophets, who preach for hire,
and Divine for money.*

E. B.

THE END.

A few

VV O R D S

*To that bad Generation of people, who in their reprobate minds, blaspheme and be-
lie the dreadful and Just God, In say-
ing, That he hath made and created some
men to be damned, or that a set number
are ordained from all Eternity to be sa-
ved, and a set number to be damned.*

BUT let all such know, that the lyar is for the lake; for the Just God, who is equal in all his wayes, hath not made any man to be damned, nor created any to that intent; and the destruction of every man is of himself; for God made man after his own image and likeness, and those that are godly are like God, *but man* hath sought out many inventions, and the heart of *man* is deceitful and desperately wicked, and that continually; *but God is now and alwayes up-
right in all his wayes* and his Name is Love, and his Nature is Love, and he is a God of Love, and all the works of his hands are good, and he loves them, and he is a loving Father; and he who sayes, the Father decrees a Soul to Hell from all Eternity, before the creature hath transgressed; or that he was created to do wickedly, he accuses the Just God *falsly*; but the same Soul that sins, as *Adam* did, shall dye; for *transgression brings death*, and then, *and not till then* he becomes a

vessel of dishonour. But he was not intended so by the Holy

|| And if from all Eternity, a certain and set number be created, predestinated, and fore-ordained to be saved, and damned; for what doth the Hireling preach, and for what hath he his hire? I am sure, the decrees of God are yea, Amen, and unalterable; (*Mark that*) Judicious Reader, and do not be so ignorant, as to give thy money to that Priest, who holds or preaches that doctrine; for under one of the two decrees thou already art.

And I do believe, there is hardly a Hireling in *England*, that will deny it as his belief; but that there is and was from all Eternity, a certain and a set number predestinated to be damned and saved.

Oh! how hath and doth this deceiver stand, and is upholden and maintained in idleness, to make Merchandizes of precious Souls for his dishonest gain.

Oh! who is able to reckon up their deceits, or the number of the innocent that hath and are at this day deceived by them.

Labanon, he is but clay in the hands of the Potter, and a vessel of dishonour he will make *him*. But he that liveth in his fear, and standeth in his counsel, and is obedient to the Fathers Commands, which are all possible, and in no wise grievous, *him*, he makes a vessel of honour, and he is to him as the apple of his eye. Be Holy, be Perfect, be Just in all your doings, all men, and let *all* (*Mark all*) that are athirst come, and buy milk freely, and take of the water of Life without money, and without price. Oh! Come *all*; and it is in vain to invite them that are predestinated from all Eternity to be damned. *What I say unto one, I say unto all, watch*; and those that are decreed to Hell, need not watch; but the Lord willeth that all men should be saved, and come to the knowledge of the truth; and he is not like *Pharaoh*, who willed the people:

people to make brick without straw. *Oh! the Creator doth not so, for a measure of himself, he hath given to every man to profit withal.* (Mark) *to all*, so that if he require the full tale of brick, he doth justly, and his doings are just, and he is equal in all his wayes; and let not him that is formed, though a subject or a King, say to him that hath formed, *Why hast thou made me so?* But come unto him, or look unto him all the ends of the earth, and be saved; and the Gospel hath been preached to every creature under Heaven, and it is he that knowes the Fathers Will and doth it not, which shall be beaten; *but it is impossible that he can do it who never knew it;* but knowledge is a delicious fruit, and pleasant to the eye, upon which the reprobate feeds, and whom I will, I harden; but first he willeth that all men should be saved, or else he might have said, except Judas, except Pharaoh, except Esau, except Pilate the Priests friend, but Gods enemy; *Christ knew* from the beginning who should betray him. (Mark) *he knew it.* but he did not will him to do it, for if he had, it could not have been called treachery in Judas; Nay, he willeth not the death of a sinner, but he willeth that all the ends of the earth should look unto him, and be saved; *that is his Will and purpose,* for which purpose he hath and doth enlighten every man that cometh into the World, that all men through him might believe and be saved; (Mark and note that) he willeth all men, I say, he did not except Judas, Pilate and Pharaoh, if they were alive, and had not sold themselves to do wickedly, for which cause they were given up to a reprobate minde; but there is and was some that will not come unto him that they may have life; Wherefore such are ordained to condemnation of old; *but they that come unto him, he will in no wise cast off,* and whom he loves, he loves to the end, and he that loves him keeps his Commands, and he that keeps them not, is of the Devil, and he that is of the Devil, hath no part in him; for God and Belial are not one in any one thing, neither do they live together; and where Jerusalem is, Babylon cannot stand, and where the Light with which every man is enlightened bears Rule, there is no darkness at all, and when it is disobeyed, if heeded, the darkness may be felt.

Jacob have I loved, and Esau have I hated, before either of

those two children had done good or evil. *Yea* the thing *Jacob* he loved, and the thing *Esau* he hated, before either of those two children were begotten or born after the flesh; and those two seeds he onely loves, and hates at this day, *and see that there be not a Cain, nor an Esau be among ye*, but let the worm *Jacob* be cherished; for it loves the Light, and is the heritage of *God*; but let murtherous *Cain*, although he hath been *Prince* of the whole City, and all hath been called by his sons name, and Lord *Esau* of the mount come under; for though there was a time when the seed bowed, *Jacob's* got past; and let the elder serve the younger; for he sold his Birth-right for his belly. *Mark, he had it.* A Birth-right, or a Right-birth, but he sold it, and afterwards sought it with tears; *It was not the earth he wept for*, although he sold his Birth-right or Right-birth, which was immortal, for that which was earthly, divelish and sensual.

The great God who created Heaven and Earth, willetch that all man-kind should come to the knowledge of the truth, and be saved, and willetch not the death of one soul of his whole handy-work, and the work of his own hands he cannot destroy, and that is the infallible *and true light*, the Son of the Father, who enlighteneth every individual man and woman that commeth into the World, that *all through him may believe and be saved*, & it is the particular sins of every particuler man and woman that is the cause of death, reprobation and condemnation; and that soul which sins shall die; but for the word Original sin, I do not find it in the whole Scriptures, but is a contrivance of the false Prophets, like unto their baby-baptism; but he that believes in the *Light of Christ* which he is enlightened with, and brings all his deeds to the *light*, and dwells and abides in the *light*, and hath the hope in him; *He* purifieth himself as he is pure, and the wicked one cannot touch him.

Again and again, I say, if a certain, and set number from all eternity be predestinated to be saved and damned, What doth the hireling preach for? or for what hath he his hire? I am sure the decrees of the living God, are yea, and Amen, and unalterable.

And there is another vaine sort of people who are as ignorant

rant as they who say that the Scriptures is the word of God, and *Matthew Mark, Luke and John* the Gospel, and that the Latin, Greek and Hebrew is the Original; as for the word which the Scriptures of truth truly declares of, he was in the beginning, before the Scriptures began, and Heaven and Earth may passe away, with which the Scriptures must passe, but the Word *lives* and abides for ever, the Letter killeth, but the Word gives Life and is quick and powerful, and sharper then any two edged-sword, and divides assunder betwixt the joynts and marrow, and he that hath the word, *hath life*; and *Simon Magus* could not buy the Word for money, but a man may buy, learn and have the Scriptures, and be a Judas, and quote them as the Devil did to Christ, and yet be a devil; and the Word became flesh, and dwelt amongst us, and *His Name* is the word of God, and his vesture is dipped in blood, and the Word is the Light, the Hope, the Way, the Gospel, the Door, the Vine, the Shepherd, the fairest of Millions, the Original, the King and Kingdom, the way to the Kingdom; and this Way, this Word, this Door, this Hope, this King and Kingdom, this Christ, this Original is above all, and all in all, and in ye all, except ye be reprobates; for the Kingdom of Heaven is within ye, and that which may be known of God is manifest in ye, and these manifestations within doth the Scriptures of truth truly declare of, the same is the Original, and not the *Lat. Gr.* and *Heb.* neither is it so much as a help to know the true and Living God, for a man may have the tongues of men and Angels, and yet be without God in the World, and *Private* may understand the Latin, Greek and Hebrew full well, and set it over the Originals head, and go to Hell with his understanding, and those that have the tongues may be mad, and at this day do wrest the Scriptures to their own destructions, for want of learning as *Peter* said, they did of old, calling the *book-learnt men an unlearned generation*; and himself had no letters; and it is like Christ spake to none of the meanest letter-men, when he said, they had at no time seen the shape of God, nor heard his voice; and I am sure it was, because they were not good Schollars, nor willing to learn for I am the Lords witness that he is found of all that truly learn to seek him, and learnt of all those that fear him, for his very secrets are with them that fear him, and to know and believe in him, and Je-

fu: Christ whom he hath sent is *absolute life eternal*, and he that believes not is condemned already, and to day if ye will hear his voice, harden not your hearts, for it is the same voice within, that calls to ye for equity and truth in your inner parts, as did to them of old, *it is not another* then what the Scriptures truly declareth of, and let him that preaches, or brings a Gospel contrary to that which they declare of, be an *athema mar-natha*; so it is not sufficient to have the Latin, Greek, and Hebrew, and be accounted *Orthodox* and an able Diviner, when the womb is barren, and the eye not kept in the head, and that which brought the *wo-to-man*, or the *wo-man* prevail, which is not permitted to speak in the Church, but is to be silent, and ask the husband at home (whether they be married, or unmarried according to the flesh) *and happy*, and *onely happy* are they who are espoused to the Lamb, and can witnesse the eternal marriage, the *unseparable* tie, which neither *heights* nor *breadths* nor *depths*, nor *lengths*, nor *tribulation*, *persecution*, *principalities*, or *powers* whatsoever can separate.

And he that hath the word of God abiding in him which was in the beginning (before the Scriptures, Prophets, holy men and Apostles were, by whom the World was made before it was made, He discerneth all things, judgeth all things, (*Mark*) all things, *Orthodox*, and non-*Orthodox*, *Pilate* and his *Original*, and himself is judged of no man.

And the grace of God which brings salvation hath appeared to all men, and that is the true light that doth enlighten every man that cometh into the World.

And this is the condemnation, that light is come into the World, and men love darkness rather then light, because their deeds are evil, for every one that doth evil hateth the light, neither cometh to the light, least his deeds should be reproved; but he that doth truth, cometh to the light, that his deeds might be manifest that they are wrought in God, *John 3*.

And this is my testimony for the *Original*, the Lord *Jesus*, and is according to the word, that *Original* which was in the beginning before the Scriptures began, to and against all *Babyloni-ans*, from whence came, and is derived all confusion and diversity of tongues, but in the beginning, it was not so; for God was the Word, and the Word is God.

E. B.

THE END.

A
VV O R D

To those who are called Dukes, Marquesses, Earles, Viscounts, Lords, Barons, Bannerets, Baronets, Knights of all sorts, Esquires, Gentlemen, and to the women who are called these mens Ladies, upon which rabble of appellations depends and hangs most of the bad people of this Nation; And who is the deboicher and viator of women-kind, I leave it to that of God in the Conscience of these who are called Lords and Ladies, Gentlemen and Gentlewomen to judge.

AH! Poor men and women, *repent, repent, repent*, for the Lords righteous Judgement is nigh, even at the door, to be poured forth against many of you, who even hate to be reformed; but like evil men and deceivers, wax worse and worse, being as it were rivetted to all manner of sin, & grown old in iniquity; And although you are called Lords, Ladies, Gentlemen and Women, yet for the most part ye are ungentle, untame & without the yoke, your tongues at liberty to blaspheme the Name of the dreadful, pure and living God, and *Ishmael*-like, scoff and speak evil of dignities and things ye know not, cursers, swearers, fighters and killers one of another, fierce despisers of them that are good many of you are, and yet calls yourselves Gentlemen, &c. When as patience and long suffering is the thing ye truly know not, and soberness with many of ye makes no long tarrying, and with your lusts ye are led captive at the Devils will, and amongst many, *yea, very many of ye*, oppression is your constant in-mate, envy, cruelty, lust, exaltation and pride, the ve-
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ry beloved of your bosoms; and in your own particulars ye hurt the innocent, ye grieve that which would be righteous, ye slay and make merry over the witness, swallowing down the cups of pleasure and iniquity, as the Ox drinketh water, ye oppress the feed, ye put the Lord of Life to open shame, ye crucifie him afresh, and that continually; *In spiritual Sodome and Egypt* all the day long ye are content to dwell, and in the night season lye down in your beastialities, and in the morning ye rise up early to drink wine, take pleasure, and commit sin with greediness, boiling in your own lusts, overwhelmed in gluttony, & wholly swallowed up in all manner of worldly delight, being dead whilst ye seemingly live, & thus doth many of you consume yourselves, substance and precious time; *And do ye think to live Dives his live, and not dye his death? Can ye think to sow to the flesh all manner of corruption all the dayes of your lives, and not reap the same in the day of the Lord? And do ye think as the tree falls it will not lye, and as death leaves, judgement will not find? (and from Hell there is no Redemption.)* Oh friends! I can truly say, my bowelsernes for ye, who are called Nobles, and are great in the earth, above any sort of people that are *without*. Also I know and feel, that the witness of God lyeth near in very many of ye, although the lofty and surly nature is not willing to bow, nor sink down and become one with the witness, *which is meek and lowly, and calls upon ye in secret for purity in your inner parts.* Oh! let the consideration of Eternal Life constrain, and even necessitate ye to turn in the eye of your mind to within, and consider what ye shall do to be saved, for verily the eye of the Lord is pure, and runs to and fro thorow the whole earth, and all that's earthly, and cannot behold your present iniquities. Wherefore in the fear of the Lord, cease to do evil, and learn to do well, and let the time past be sufficient, least the Lord forthwith dash ye in pieces, and sweep ye from the face of the earth, and your memories utterly rot. Therefore seek the Lord with all your hearts, whilst he may be found, for this is the day of your visitation; but your day passeth away, and the night swiftly cometh wherein no man can work, yet a little while and the Light is with ye; I say, commune with your own hearts, and be still, and in the cool of the day, when your lusts boil not, sink down willingly, joyn and adhere to

to the measure of God in your consciences which is given to man to profit withall; *Oh take it for a leader for it is the true Light which doth enlighten every man that cometh into the World,* that all men through Him might believe, the same is a swift witnesse; for the Lord against all the evil of your doings, and cannot nor ever did consent to sin; *the same is truth, & leads into all truth, &* was before the man of sin, the house of *Ham*, the stock of *Nimrod* the cunning hunter, *Ishmael* the scoffer, Lord *Esau* of the *Mount*, bloody *Cain*, or the *Dukes* of *Edom* were, and is before all invention, or the ridiculous *Tythes*, about which many of you fight, kill, boast and rend many a bloody oath, and when ye have all done, it may be, prove your ancestor an ancient murtherer; come into *England* with *William* of *Normandy*, killed an *English* man, and took his possession; and as your selves sprang from blood, rage and cruelty, so in the same many of ye continue, but beware that your latter end be not worse then your beginning; great quantities of earth ye have, and the Lords hand is in no wayes shortened towards ye; But verily very many of ye spend it wholly upon your lusts, and that's not the end for which it was given; but ye are to honour God with your substance and whatsoever he hath given ye, & he that defiles his body, *defiles the Temple of the Lord, and him will God destroy;* Therefore whether ye eat or drink, or whatsoever ye do, learn to do all to the praise and glory of God, and do not Lord it over Gods heritage in the General nor in your own particulars, for Christ is in ye, except ye are reprobates; and this know, that no man was, or ever shall be heir of two Kingdoms, and God and *Mammon* ye cannot please, and if ye truly servethe one, the other with all his lusts ye must deny (*Mark*) all his lusts ye must deny, and a death ye must feel upon your present lives, & that ye may come to know the birth wh is immortal; seek to know the Lord, if it be but as a consuming fire, to burn up and consume your lusts which separates between ye and your maker, for he that envies is a murtherer, || and he that lusts after a woman, hath committed adultery; and I say unto ye *all* above men and all things, swear not.

|| For love is of God, and every one that loveth is borne of God, and knoweth God. If we love one another God dwelleth in us, and his love is perfected in us: God is love, and he that dwelleth in love, dwelleth in God.

God, and God in him. Herein is our love made perfect, that we may have boldness in the day of Judgment, because as he is, so are we in this (present) world: there is no fear in love, but perfect love casteth out fear, because fear hath torment: he that feareth is not made perfect in love. If any man say, I love God, and hate his Brother; he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this Commandment have we from him, that he who loveth God, loves his Brother also, 1 *Jhn* 4. 7, 12, 16, 18, 20.

And to see a great man a good man, is a rare thing, even an ornament in his Countrey, a strength to the righteous, a sinew to the feeble, a nerve to the oppressed, a help to the helpless; and of all men, if ye could but see and trust in the truth, as it is in Jesus, how transcendently happy might ye be, even in this life, beloved of God and good men, and all evil men made to fear ye; And I do believe many of ye cannot but see the hireling and his covetousness, deficiency and deceit, and in some measure see the truth, and the vessel to be good; but to sea in it ye dare not go, for if the greatest of ye deny the hireling his ungodly gain, a war he will prepare, and the waves will beat, the billows boil, and the stormes arise; But help us Lord and we cannot perish, although the greedy man may toss us from one Goal and Dungeon to another, and if there in faithfulness to the Lord we lay down our lives, yet we live for ever and have life Eternal; And that's much better then the airy title of Duke, Lords, Knights, &c. which put them all together, will not buy a morsel of bread in this very life, and in the life to come the Beggar as the King, and his Nobles, and *Tophet* is not prepared in vain; and it is well if some of yee who are called Noble-men, and calls your selves Christians, be not found in the day of the Lord more ignoble to the now despised Christians then *Festus*, *Agrippa*, or *Claudius Lycias* were to *Paul* (who were called heathens) but were truly Noble to *Paul*, and such Nobility I own who puts no man to death, nor hurts no man tell the accuser, and the accused comes face to face, and sends no man to prison, nor keeps any in bonds without signifying the cause, and having a just Law from the Lord for his or their detention, *thats equal and just*, which the Lord help yee to know and obey, for its the just which suffers in yee, and the seed

is oppressed and kept in bondage in your own particulars; So wait upon the Lord in his fear, which is the beginning of wisdom, and yee shall hear a voyce behind yee, saying, this is the way, oh! walk in it; and if ye be obedient, ye shall eat the good of the Land, and obedience is better then sacrifice, and to hearken then the fat of rams; & although your sins be as scarlet, and for number as the sand upon the Sea shore, yet if ye believe in the Light, and love the Light, and bring all your deeds to the Light, and see if they are wrought in God, (*It so, it's a good deed, do it,*) and that Light is truth and is no lie, *oh! dig deep for it,* for its within, though the Inne be thronged with other guests, and a vast quantity of iniquity is above the seed, and the whole lump is lowred with the wrong leaven; *But the grain, the seed, or lost groat is there; therefore seek diligently and ye shall find,* and having found it, *sell all and buy the Pearl, and follow the Lamb whetsover he goes, thorow good report and bad;* Oh! believe in and love the truth, and abide in the truth, and the truth shall make ye free, and purge away all your drosse and Tynne, then are you free indeed and the blood of Jesus shall cleanse ye from all sin and filthines both of flesh and spirit, and if you forsake your sins, he is faithful and just to forgive ye your sins, and your transgressions be will remember no more.

And ye who are called Dukes, Lords, Knights, Gentlemen, &c. for the most part have your Education at the same fountain from whence comes the hireling and there have them for your Tutor, & Teacher, and as yet few or none of ye exceed or are much wiser then your Teachers to salvation; Neither indeed are ye like to learn of him who receives the wages of unrighteousness, and stands not himself in the counsel of the Lord; *For if they had stood in my Counsel, saith the Lord, they would have turned many from their evil wayes;* and had they been the Ministers of Christ, the World had not been so full of wickedness, as at this day it is; but indeed their converts are like themselves, proud, covetous, high-minded, and guilty of all manner of evil, as the best of them will confess themselves to be, and that their best doings is sinful, and full of sin; and if so, which indeed they are, it is impossible they shall convert one Soul to God; for the prayers of the wicked are abomination to the Lord, and the very best sacrifice that can be offered by the hands

hands of an unclean persecutor, who hurts or envies his Brother, or imprisons for his belly, is but as the cutting off a dogs neck, for he that envies is a murdherer; and it is natural for every father to beget a child after his own image; and to speak to the very rational part in ye all, If a man were to teach another man a science or a trade, he cannot, neither is it possible for him to teach another to do that which himself cannot do, neither thinks possible to be done, (Mark) the best of the Priests prayers and teaching are sinful, as themselves confesse, and their imperfect prayers, may beget imperfection, lust and uncleannesse, which shall never enter the Kingdom, nor dwell with the holy true God.

So if ye exceed not the wisdom of your tutors and Teachers, and learn of the light, and believe in the Light, which was before Pope, Colledge or Priest was, although every man of ye could preach and pray as well as they can, which is not hard to do; I say, both ye and your prayers are abominable in the sight of the pure God, who hath no regard to the preaching and prophecying of sinful Prophets, and themselves as well as their hearers may be cast awayes.

And this is a great evil among ye who are called, lords, knights, &c. who have great estates, upon which account poor men oftentimes lends ye great sums of money, and those great estates for the most part ye entail or passe away by some private dispoession, and by wicked fraudulent wayes, (and in this the wretched Lawyer befriends ye) undoes many poor men, and at your deaths your heirs takes the benefit of the wicked Laws, and sayes to their fathers creditors, he possesseth nothing but what he was born to; but the Lords curse is upon that birth and heir-ship, so that when ye dye, your names stink, and generations curse ye, and the childe that is unborn is occasioned to speak evil of ye; and in defence of this birth-right as they call it, to be sure the wretched Lawyer will take your heirs part although he knows the whole matter to be unjust, and it may be himself had the greatest hand in the former cheat; so they do not help your sons to heir your estates onely, but your iniquities also.

And if I should be accounted a sower of sedition, or a subverter of the Laws, a turner of the World up-side down, a pestilent

lent fellow, or a Ring-leader of the sect of the Nazarenes, and thought not worthy to live, and should be put to death for it; Yet I freely declare, that I trust in, and steadfastly believe and hope in my God, that he will assuage the pride, allay the malice, quite confound, for ever extinguish, and utterly make rotten & blot out the name of Pope at Rome Tithe-monger or Hireling in England, with his Mass-houses and all that is Popery whatsoever, devouring Lawyer, Dukes, Lords, Knights, Courts of honour, and the thing that is now called Gentility. But a Noble-man, or a Gentle-man I truly love, who are truly so.

*Ey a true lover of a True, Just, Meek, Gentle,
Noble-man, who hates nor fears no man, and
cannot give flattering titles, or respects the
person of any man.*

E. B.

POST-SCRIPT.

Dukes and Marquesses I deny, but the Military chief or inferior Captain or leader I own, Earls I deny, but when we have a King like David or Moses, let that king have his companions; but let not an evil doer live in the Court, and such companions will need no Esquires, neither desire their sons to be lifted up with the title of Lords or Barons, where the whole household serves the Lord, and are believers, such seeks no honour one of another; Viscounts I deny; but let there be many good Governours in every County, for they are very much wanting, notwithstanding there may be a Vis-count two or three; Bannerets, Baronets, Knights of all sorts I deny, but the just Souldier whether he be horse or foot, I own in his place, a place for whom I find, for when the Souldiers came unto Christ, and askt him, Master, what shall we do? Be content with your wages, and do violence to no man, accuse no man falsely.

But for the whole rabble of Duke, Marquesse, Lord, Knight Gentleman by patents; I find no room, place or example.

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or allowance for in Scripture; but that onely declares of, (as I do believe) one Lord, one God over all, blessed for ever, amen, who made all Kindreds, tongues and Nations of one blood; and all these earthly Lords, and who exercise unjust dominion are come up since, and in the Apostacy, for in the beginning it was not so; and those who are redeemed from the earth, and risen with Christ, and onely seeks the things above, Fathoms and comprehends all these things, and are come to the beginning, are in that which was before false Prophets, Anti-christ, Babylon, Pope or Whores cup was, of which the Kings of the earth have drank, and been made drunk, in which drunken si, and when all the Nations reeled under the persecution of the beast and false Prophet, and the Saints and Martyres blood was swallowed down as other cups of pleasure, and the woman was fled into the Wildernesse, and the man-child was caught up to God; I say in that black dark night of Apostacy, when none was able to make war with the beast, when the Kings of the earth fought for the earth was created, and by the beasts power, at this day is created, Lords, Knights, &c. and having lost the Cross of Christ, the power of God within, a painted cross is borne in your ensign without, and that is the sign of your Christianity, and so into sects and opinions, and the Irreligious have, and do kill one another about Religion, precedence names, titles, and the earth, and all this is earthly Devilish and sensual.

THE END.

Here followeth a relation of some signs, examples, and judgements, for the accursed Generation, who desire a sign (for many to my face have temptingly said, shew us a sign) but they are miracles to those that believe, and let such reach hither their hands, and with me feel, and see the wounds that the Lord of life hath received in his members, by this unnatural, and unpareld Generation, to whom and upon whom these examples are, and have been shewen, as it is written, the wicked shall not live out half their dayes; but let the despisers behold, and wonder, and perish, for the work is wrought in their dayes, although they cannot believe.

EXAMPLES.

ESSEX, *John Clerk* Priest, for 20. l. Tythes by him demanded of *Robert Nicol* of *Coln-Engain*, by warrant from *Dionysius Wakering*, and *William Harlackenden*, Justices so called, took and drove away from him Cattel worth 50 l. and his greedy mind not therewith satisfied, sought after his body to; but those his persecutors aforesaid being at *London* at that time, he threatened to go to *London* to get a Warrant from them to put him in prison, but the Lord prevented him, for he came home, and died in few dayes after.

SUFFOLK, *Robert Newton* Goaler of *Edmund-bury* and his wife, who had been very cruel to *George Fox* in the 55 weeks imprisonment he suffered under him, by beating him very often, and taking from him his bed, cloaths, and a coat, and after his release, detained him twenty eight weeks more, for (as he pretended) a years sufficient lodging, both the goaler and his wife not long after was cut off by death.

SUSSEX, Priest *Cuffine*, who caused *Thomas Leycock* to be imprisoned a whole year in *Horsham* Goal, for speaking a few words

words to the people in love to their souls, after he, the said priest had done, soon after this persecution, he was cut off by death.

John Chatfield Priest of *Horsham*, who caused *Thomas Leycock* and *Bryan Wilkinson* to be imprisoned, and caused *Thomas Patchins* Cattel to be drove away; soon after fell into a dropsie, and remained in a miserable condition half a year, and then died.

Priest *Cussy* of *Arundel*, who was a chief instrument in *Thomas Leycock's* persecution, and did strive with the Magistrates of *Arundel*, to have had *Joseph Fusi* (who had faithfully served the Parliament in the wars 11 years) sent over Sea as a bond-slave, suddenly after this he died.

The Priest of *Green*, who caused *Alice West* to be sent to prison, for speaking some few words in the Steeple-house, suddenly after died.

Edward Houghton Priest of *Nuthurst* who was the first in this county, that caused friends to be robbed for Tythes, was soon after cut off by death.

Priest *Cbannel* called a Doctor, one of the chiefest high Priests so counted in this Nation, a great opposer of truth, was stricken with madnesse, and is out of his natural senses.

A Tythe-monger in the Parish of *Beding*, who wickedly and maliciously trod out the corn of *Minick Brocket*, making havock of the same, within a week after was cut off by death.

John Gurden a Justice so called, an eminent persecutor of the innocent people of God in this county, whose name hath spread to *New-England* among his brethren of the inquisition there, hath been smitten by the Lord in a great weaknesse of body, and dimnesse of eye-sight, and hath appeared as one likely to pine away under the hand of the Lord, which is evidently turned against him, since he became such a cruel persecutor.

Roger Graticke a Magistrate, and Priest *Snelling* consenters to much of the perfection of this county, both slain with a thunder bolt in one day.

NORFOLK, *John Benton*, being one of Priest *Claphams*, witnesses of *Wramplingham*, whom he procured to swear against *Benjamin Lynes*, in a matter concerning Tythes, who was

was so evidently forsworn, and his partner with him, that the Justices themselves would not accept of their testimony; and soon after which time, the said *John Benton* got into the Steeple-house of *Wramplingham*, and there hanged himself in a Bel-rope.

Edw. Hunt keeper of the prison of *Norwich*, who after *Geo. Whit-head* was discharged at the Sessions, brought his action against him for 4 d. a night; and although he had layn on the floor most part of the time, yet was by him unjustly detained; but the Goaler was soon after cut off by death.

HARTFORD-SHIRE, *Geo. Fage* an unmerciful Bayliff, who for 5 s. Tiche, took away goods worth 4 l. from *Rickard North*, and entered into his house, none being within but two poor children, ransacked the poor mans house, and took the very covering from off the bed of the children, and exposed them to sufferings in the midst of winter; for which the Lord God visited him, and cut him off suddenly, before he had made sale of the goods.

GLOUCESTER-SHIRE, The first three friends that were committed in the County of *Gloucester* the two Justice of peace which did commit them, the one called by the name of Justice *Webb*, & the other called by the name of Justice *Raymond*; these three friends did all live in or about *Thornbury*, and were called to the Bar that Assize next holden for the County of *Gloucester*, one of these Justices which did commit them, being come into the Town that morning when the Assize did begin, was struck with the hand of God so that he was speechless for many dayes, and faint to lye in the Town before they could get him to his own house, and since is dead, never coming to Assizes or Sessions more; and the other Justice which committed them, was suddenly after put out of Commission, and since is dead.

And likewise at the first coming of Friends into the County of *Gloucester*, there was a man called by the name of a Captain, that did send to a Justice of the Peace, wishing him to take a course with these people called *Quakers*, and with some bitterness said, else he would take a course with them himself; but within a few dayes after near his own dwelling at an Ale-house, he fell out with a Rag-man, and killed him, in-
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ſomuch that the ſaid Captain was tried for his life the next Aſſize following.

There were three young Women that were friends coming from a meeting, and in the way as they came, there were people ſetting of Beanes, and amongſt them there was a man and a great Boy, which Boy laid himſelf down over the foot-path, and laying hold on one of the young women, did abuſe her in ſuch an unſeemly manner, as with modeſty cannot be expreſſed, untill the other two did pull her from him; and afterwards did let dogs on them, and both the man and the boy did follow them with clods and ſtones for a great way; and within a ſhort time after, the ſame man and boy being together, ſo fell out that the boy was wounded by the man, and within 24 hours after, died; and the man was tried at the Bar for his life this laſt Aſſize held for the County of Glouceſter.

Richard Hobbs, who had ſworn in behalf of *Prieſt Davis of Frampton*, for Tithes againſt *John Tyler* to the value of 16 or 20s. for which the ſaid *Tyler* was ordered to pay 10 l. 10 s. beſides 3 l. 10 s. charges; The aforeſaid *Rich. Hobbs* being thatching a Rick of Wheat, was queſtioned by the man he wrought for about his ſwearing, and ſhewed what errour he had run himſelf into: he ſeemed to be troubled for it, and ſaid, if he had known ſo much before as he did ſince, he would not have done it; & in a little ſpace after the man was gone, the ſaid *Rich. Hobbs* ſaw on his hand and on the Rick of Wheat the appearance of fire, & being troubled thereat, left off his work, and went to his Maſter, and told him of it, who would have perſwaded him it was not ſo, but he affirmed it to be ſo; and not many dayes after, the ſaid *Rich. Hobbs* (he being Clerk of a Pariſh, and as he was Ringing a Bel) was taken up with the Bel-rope, and toſſed up and down, that the ſcull of his head was broken, and his body ſore bruised, that he lay for dead in the place; but being recovered again, he was carried to his houſe, where he lay ſenceleſs 2 or 3 dayes, and ſo died.

HEREFORD-SHIRE, *Henry Davis* of little *Duchwich*, a Perſecutor of many friends; who meeting *James Merrick* of *Roſt*, and becauſe the ſaid *James* did not ſpeak to him, turned his Gun after him, and threatened to ſhoot him; and in a

ſhort

short time after, the said *Henry Davis* fell off from his horse, and broke his neck.

WORCESTER-SHIRE, EVISHAM; *George Kemp* Mayor of *Evisham*, being the first, and also an eminent Persecutor of the Innocent people of God in *Evisham*; shortly after the heat of his persecution, was cut off by death.

Rich. Martin, another of the persecuting Justices, was shortly after sued at the Law by his onely Son, and thereby being forced to leave his habitation, soon after died.

Edward Youns, Mayor of *Evisham* aforesaid, who exceeded all his Brethren in persecution; not long after he was out of his Maiorality, he also was cut off by death.

Samuel Gardner, one of the persecuting Justices of *Evisham* aforesaid, not long after his persecuting the people of God, he fell distracted, so that he was kept tied in his bed.

Thomas Ordway, one of their Council, a great professor of the Scriptures; a friend to truth lent him a book, which was in answer to a Catechism set forth by 42 Priests, and after he had looked over it, he wrote on the backside of the book, It is pitty but all such books were burned, and them that made them, and set his name to it; but very suddenly after was he cut off by death.

HUNTINGTON-SHIRE, Thomas Lawrence Priest, who had sued 4 of the Parish of *Coln* in the Exchequer, and one of the 3 friends meeting him on the way, asked him what he sued him for; the Priest very wrathfully and churlishly answered him, I will speak with you another time; but within 10 dayes he was cut off, and his body laid in the earth.

LINCOLN-SHIRE, Francis Ball of *Sibsey*, who sued and cast into Prison *Edmund Woolsey*, for Tithes, and the said *Francis* had told several people, that he was perswaded, that if *Edmund Woolsey* did believe in his Conscience that he the said *Francis Ball* had right unto the Tithes, he would have paid it him; and yet for all that he the said *Francis Ball* kept him in Prison. But the Just indignation of the Lord is since fallen upon the Family of the said *Francis Ball*, for his Wife presently after died, and two more of that Family; the Daughter, and her Child; and the people hereabout concluded it to be a just Judgment from the Lord.

DERBY-SHIRE, One *Bristlin* of *Tborncloft*, a Steward of a hundred Court, who had Judged *Thomas Boyer* to pay about 4 times what the principal of the Tiths came too; soon after the Lord did cut him off by death.

SHROPSHIRE, *Edw. Dod*, who wrote a false accusation against Friends, and is a great Profelite of *Sam. Smith* Priest of *Crest*, who caused many Friends to suffer; fell off from a Bridge and broke his leg; and the Priest came to visit him, and said, one step further, and into Hell; and he said, his people were a damned Crew, and he had preached 7 years to them, and not one brought to the knowledge of God.

HAMPSHIRE, Justice *Cobb*, who had been a great Persecutor of Friends in *Winchester* Goal, and would not suffer *Stephen Bewi* Prisoner, to work in the Prison on his own Calling; and he being Judge at another Sessions, would not do any thing towards the releasement of the Servants of God in Prison, though their unjust imprisonment was laid before him, but gave order to restrain other Friends from coming to them; & several papers being sent to him for Justice, the last of which was, that being six men and one women in Prison, that the women or any one of them might have the liberty to go forth and provide necessities for the rest, to bring them in work, and carry out work, and bring in food and such things as were necessary, which reasonable and righteous thing was by him denied; and within a few dayes after the said Justice *Cobb* went to his bed, not appearing to be sick, and in the Morning was found a dead Corps.

Pistor Hide a Councillor, who sometimes sat as Judge where Friends have been tried, who refused to do them Justice, and several times acted unjustly against them, went forth in the streets at *Winchester*, (being the place of his residence) where were dogs fighting, which he did strive to part, and presently afterwards went into his house, and sat down, and was suddenly strook dead:

Martin Miller, being Clerk to *William Wisser* Justice, who committed *James Potter*, being at *Harrow* was strook down by the horses, and the harrows drawn on him, and he was sorely bruised and torn, and lived a few dayes after, and was by this accident much troubled in conscience for what he had sworn against *James Potter*.

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A labouring man being at work in harvest upon the above-said Justice *Withers* land, was suddenly strook dead in a tempest of thunder and lightening.

WILTSHIRE. *William Stompton* Priest, who for seven shillings tithes caused to be taken from *Richard Hawkins* eleven sheep, worth fifty five shillings at five shillings a sheep, and sold them at two s. and six pence a sheep; But *Jeremy Wig* who bought the sheep died presently after; and the said Priest also soon after was fain to have his leg sawn off, and said he would forgive any one that would knock him on the head, and died a miserable death.

SOMERSETSHIRE. *Thomas Dowlesse* who had much abused two friends, *John Dandee* and *Peter Walter*; As *Peter Walter* was speaking to the people, this *Dowless* did often swear hee would stop his mouth with his staff, and did often strike the said *Peter Walter*, endeavouring to hit him on the mouth, and in a short time after the said *Dowless* being at work (and he having but one eye before) a stick strok in that eye, and put it out; and so remains blind.

Thomas Edwards Priest of *Kingston-Seymour* who caused *Edmund Beeks* of *Blackwel*, to be committed to prison, the said Priest being at the Town of *Axbridge*, and being drunk, fell off from his horse, and broke his neck, by which means *Edward Beeks* was freed out of prison.

William Cole of *Naylsey* called Justice, who before had sent *Edith Michel*, and *William Villey* to prison onely for going to the Steeple-house, and the one of them did not at all speak to the Priest; shortly after a man was brought before him for stealing of Sheep, the said Justice *Cole*, told him that he would send him to the Goal to the *Quakers*, and he and they should be sent altogether to the Gallows; soon after the said *William Cole* being providing to ride abroad, was suddenly taken ill, and died the same day.

Nathaniel Sanders, and *John Langley*, called Churchwardens of *Keynsham*, who had taken goods from friends, for their Steeple-house, died both in the forepart of their year; *John Langley* upon his death-bed said, he was perswaded the *Quakers* were an honest people, and whereas he and *Nathaniel* had taken goods from them, he had payed the summs of money charged on them,

them, and gave a charge to his Servant, that if he died, those goods should be restored to them again, and he took his servant-maid by the hand, and made her promise him to do it.

Robert Allen of *Bath*, who had very much abused *Thomas Morford* in the street, and had beat him with a great staff, this *Robert Allen* had a fine lusty young boy that was able to go up and down, miserably scalded to death.

John Boyse Mayor of *Bath* aforesaid, who had committed the above said *Thomas Morford* to Prison for declaring against the deceit of the Priest, by which he remained in prison neer two years, this *John Boyse* Mayor, was smitten with a sore disease in his legs and lims, for the most part of his Majorality, also the Goaler was smitten with the same lameness; so as he was faine to leave the Prison, and then came another, who Tyranized over the said *Thomas Morford*, and forced him out of his room, and from his bed, and other abuses, and the Hand of the Lord fell also on him, and cut him off by death suddenly.

Thomas Hurlstone of *Milbury* *Osmond* a common disturber of Friends in their meetings, and at one time climed upon a wall behind *John Scaff* while he was speaking to the people in a meeting at *Evershot*, and fell down upon him, and strook him down to the ground, from the place whereon he stood, and when he had so done, went his way, and received six pence in strong drink for his wickednesse.

And at another meeting in the same Town of *Evershot*, as *John Scaff* was speaking to the people, the said *Thomas Hurlstone* came into the street, without the door of the said house, in a very rude and brutish manner, with a bull hide about him, and the horns on his head, sporting among the rude people, endeavouring to make a disturbance; the said *Hurlstone* would often mock, and scoff, and deride the people of God, and as he met them, would be thrusting out his tongue at them.

And at another meeting at the same Town, on the same day there was to be a Bull-baiting, not far from the said *Evershot*, unto which the said *Thomas Hurlstone* was going, and as he was passing through *Edminster*, he told some people that he should have been to day at the *Quakers* meeting, but that he was going

going to the Bull-bairing, and was boasting how he had served *John Scaff*, and being at the Bul-baiting, the Bull broke forth, and came full at the said *Thomas Hurlstone*, and strook one of his horns under his chin near his throat, up into his head, into or near his brain, and he falling down, yet rose up again, and with his tongue hanging out of his mouth, and presently sunk down and died.

Humphry Smiths Testimony of some Examples; as he was an eye-witnesse of.

DORSET-SHIRE, When I was Prisoner in *Dorchester*, the hand of the Lord was heavy upon them, like as his hand was heavy upon *Ashdod* and the *Philistines*, who had taken and kept the Ark of God, for about twenty or more died in that time I was there, that were in the Goal, and prisoners in it, and great was the cry concerning it, so that the report was, the plague was there, and Judge *Nicholas*, who cannot stand in Gods Judgement, durst not come near for fear of the hand of God, but had a place set up in the field, to keep the Assizes in.

And also in *Dorchester* Prison, a most wicked man being condemned to die, came a begging to our Chamber door, and being not spoken to, was filled with envy, and came into the chamber, and shut the door, having murther in his heart; the which I perceiving, I rose up in the strength of the Lord, by which he was overcome, without any outward resistance, and though I afterwards laid his murtherous intentions to his charge several times, yet he never denyed it; and shortly after the heavy Judgements of the Lord came upon him, that for many dayes and nights, he could not forbear quaking and trembling (the Devils trembled, *Iam. 2*) in most dreadful horror, that many people wondred at him, who though he had food, looked as if he had been almost famished, and could not die, until his flesh rotted away in many places, and he most gastly to behold; he often uttered horrible words from the pit of darknesse, at last dying in a sad and miserable manner, terrible to the beholders.

James Munden Priest of *Burton*. having some *Queries* delivered to him by *Francis Taylor*, he said he would go and fetch a warrant

warrant to have him before a Justice that day, but the Justice not granting it, he sent the Queries back to *Francis Taylor*, and when his wife came unto him, she in a rage tore the paper of Queries, and said to him, that as she did tear that paper, so the Devils should tear his soul in hell hereafter, (a bad answer to the Queries) and other times she abused friends in their meetings, and her children threw stones at them. Not long after, this Priest was suddenly strook dead, and never spake word more, though he had been preaching two several times that day, (or rather deceiving the people's words) and the wages of unrighteousness being cursed to him, he died in debt, and left his wife and children in poverty and misery.

Also a young man of the same Parish, and a follower of the same Priest, being very bitter to friends, and sought occasion against his own brother; Upon him also the Judgements of the Lord came, and after he had been speechlesse for a time, hee roared and howled in a loud and hideous manner, being in a distracted condition, and had many to hold him; he shortly after died, and many were amazed at him.

Edward Ireland a tithing-man, dwelling in South Periot, who scoffed at friends, and persecuted them with much cruelty, and took some out of their houses, and carried them before some called Justices, and in the eleventh month, 58. he went to Blanford Sessions with *Jeremiah French* the Priest of South Periot, who went there to lay in false information against *John Gundry*, who was cast into prison by *Jeremiah French*, the said *Ireland* also having a hand in it, and at that Sessions *John Gundry* was brought forth and so fined, fourty shillings to the Protector, and fourty shillings to the Priest; but *Jeremiah French* and *Edward Ireland*, rode away from Blanford, towards South Periot, before those called Justices had really fined *John Gundry*, or remanded him to prison again, and yet as they rode homeward through Evershot, *Edward Ireland* boasted that *John Gundry* would be sent to prison again; who came home to his house, but within two days the Lord strook him dead suddenly in his house, which struck a dread in many which had a hand in persecuting the Lords people, but especially one *Richard Farnham* who had also been a great persecuter of the Lords people in that place, who came in to see *Edward Ireland* at the cry

cry of the people, and when he came into the house, he fell down as dead, and many of the people there ran about him, and did shake him up, and did strive much about him; so he recovered life again, but the dread of the Lord lay upon him, that he was sick for a time after, and then for a short season the Lords people had rest from their persecutors.

D v o . . When I was prisoner at EXETER, a Murtherer being condemned to die, was brought into the Chamber to us, and his hands unbolted, and a naked knife in his hand, and so left with us; but the Lord preserved us from any hurt by him, and he was afterwards hanged for killing a man with a knife.

The Mayor of *Truerton* in Devon-shire, by whose order many friends had their goods spoiled and taken from them, and many were put into prison, was about the fourth or fifth month in the year 1658, cut off by the hand of God in a miserable manner, his bowels consuming within him; and as one *Fowler* of the same Congregation and fellowship with him, and of the same Town told a friend, it lay upon him to go to see the Priest, and to acquaint him that it was the hand of God upon him for his cruel usage of those people called Quakers.

One of the Constables of EXETER, a notorious Professor, hanged himself in his own house.

The Bridewel-keeper who had done very much wrong to friends who were under his custody, and to others that came to visit them in prison, making several lies against them, soon after hanged himself by his bed side.

It is reported that many of the Professors in Exon have hanged and drowned themselves since first that place begun to persecute the people of God.

As *Thomas Salthouse* and *Miles Halhead* were travelling towards *Plymouth*, in obedience to the Lord, were apprehended at *Honington*, and sent to EXETER by a guard of Musqueteers & from thence to TAUNTON with a sealed letter & a guard, to Colonel *Buffet*, who as he was en'oynd by the said letter, wrote another to send them from Tything to Tything until they came to their own Countries; but the officer that had the passe, and was to be their convoy to the next Tything had not gone above a mile, until he fell down in the mire, and could not stand upon his feet, although they lested him up; thus

the Lord made way for their enlargements, and manifested his Righteous Judgements upon the Persecutors of the innocent; so the Justice, seeing the hand of the Lord against their formed weapons and instruments employed against the servants of the Lord, released them.

The first that rose up against the people of God in this County, was one *Thomas Pentlow*, called Justice, that in two years space committed 9 of the servants of the Lord to Prison, and not one of them was proved transgressors, either of the Law of God, nor the Nation, and some of them kept above a whole year in Prison, and immediately after the beginning of his persecution, the Lord smote him with an incurable disease in his body, that he never went forth, as formerly he did many times, but lay roaring night and day, near two years; and when he lay thus in torment, he committed every one of the people of the Lord to Prison that was brought before him, though not any Law was transgressed; and never repented to the day of his death.

Next one *John Brown* called Justice, committed one *Henry Williamson* to Prison, for going into *Kettering* Steeple-house, though he never spoke one word, but stood peaceably all the time; and as soon as the Priest had done, the people dragged him forth by the hair of the head, & struck him on the head & face with their Bibles, and he never speaking one word; and *John Brown* was an eye witness to this barbarous usage of him, and never reproved the rude people for it; but committed him to an Ale-house, with a charge that none of his friends should come near him; and the next day, contrary to all Law, committed him to the common Goal, and there he hath continued 42 weeks, and never any accuser appeared against him. And it was observed, that just forty weeks after, as it was accounted, it being the just account of women, his Wife brought forth a man-child into the World, so deformed in many parts of the body, many of the members being out of order, as hardly ever any was seen to be the like; and as soon as it was born, he would not let it be seen by Neighbours, but by those that were there at her delivery, and so keeps it private to this day; and it is observed, that he used all the members of his body to act wickedness against the innocent,

so the Lord visited his sin upon his child, which that night might be begotten.

This *Brown* called Justice, committed *Marmaduke Storr*, and one *John Whitehead*, one week after the committing of the other, because they could not for Conscience sake swear to the Oath of Objuration, though they denied what was contained in it, and kept them 41 weeks in Prison; And another time he and one *Robert Buyclrek* of the Peace, came with armed Souldiers where there was divers of the people of the Lord assembled at a meeting in *Isbam* on a first day, and came violently into the house, and haled the people forth of doors, and struck some of them, and said, they would break up their meetings; and committed one *Thomas Stubbs* to the house of Correction from the Meeting; with a strickt charge that he should be severely whipped, which was done; and since hath committed divers other friends to Prison; and said to one *John Garret*, that he hoped to have a place in Heaven at Gods right hand, for his punishing of the Quakers, and wished he had more power in his hand; this deformed child of his is never able to go while it lives, and all his other children were very sickly, and this hath been healthful and lusty, and is above three years of age, and kept privately.

One *Peter Whaley* Mayor of *Northampton*, who was mad to persecute Friends, in the year of his Maiorality did many wicked actions, as committing some Friends to Prison, and much abusing Friends that came to visit Friends that were in Prison, he making them passes, and sending them from Constable to Constable; and in the middle of his year he went forth of the Town, and the Lord struck him off of his horse, and he died; and one that lay in Prison, for speaking to a Priest that he had formerly committed, was as soon as he was dead, immediately released.

One *William Somes* a Carpenter in *Willingborough*, a lusty young man, was at the Townsend a sawing with another, one evening as *William Dewsberry* and *Francis Ellington*, and another Friend was passing to a Meeting, *William Dewsberry* seeing him, spoke these words to him, Fear God and repent, and give heed to the Light of Christ in your Consciences, or else you perish eternally, with some other words to this effect; the

said *William Somes* began much to laugh and to jeer at him, but *William* not regarding that, passed away; and immediately he was struck with lameness and pains that instant, and so hath continued near 3 years, and can hardly speak any plain words, and hath lost the use of his limbs of the one side.

One *Oliver Fleisoe* a Draper in *Wellinborough*, having much enmity against Friends, as Friends have passed by his shop to Meetings, he would encourage his son about 12 years of age, to abuse them by throwing dirt and stones at them as they passed by; presently after, the house that he lived in, being a stone built house, one morning about eight in the morning, the house over his shop fell down to the ground; and his son that formerly abused Friends with his servant was accidentally in the street, not knowing any thing, that the house fell down to the ground, and one of the stones fell upon the boys head, and had very nigh slain him, much wounding him, and great loss came to his father, the house falling upon all his goods, and much of the goods were buried so under the rubbish, that they were never found until they were rotten.

One Squire *Willmor* so called, of *Sywell*, having one *Richard Brown* Tenant to him, and Rented a farm of him and his predecessors 30 or 40 years; the said *Richard* owning truth, and having meetings kept at his house in *Sywell*, the rich man sent to him, and told him that if he would not give over having meetings kept at his house, he should not stay any longer then until his year was up, he saying to him that he could find no other fault with him in any thing; but the said *Richard* would not yield to him to deny meetings, he put him forth of his farm; and immediatly after, this great man having but one son and heir, the Lord struck him with death; and that as he would not suffer an Heir of Heaven to dwell in one of his houses, except he would deny his God; so his son and heir should not live in any of his fathers possessions, but in the house of darkness was shut up, to the great grief of his father.

One *Robert Guy* who is Clerk of the Peace, who hath been one of the greatest enemies to the people of God in this County, and hath dealt subtilly with the servants of the Lord, and have stirred up the Magistrates against Friends, when they have been brought to Sessions before them; did say to *Francis*

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Ellington one day, that the false prophets that *Elija* slew might as well plead they were persecuted then, as the Quakers in *England*. The said *Francis* was brought to the Sessions, and there two wicked men did falsely swear against him, and say, That he did curse and deny the true God that made Heaven and Earth, at a Meeting; and though they swore this, yet as soon as the Jury-men were gone forth, they did in the presence of the Court, one of them, deny it again, and confessed the truth; and yet *Robert Guy* would take no notice of it, neither would he suffer one of the said *Francis Ellingtons* witnesses to declare what he did speak, being 5 of them, except they would first swear, which he knew they could not, and so suffered the innocent to be committed in Prison; and he himself did afterwards charge the Goaler privately to whip him, once in two weeks, or else (he told the Goaler) he should loose his place, which the Goaler confessed to the said *Francis*; but this was observed, that the said *Francis* one day meeting with the said *Guy* upon the road, was moved of the Lord to speak to him, and bid him give over persecuting the people of God, otherwise the Judgement of the Lord would suddenly overtake him; and this was three days before the Sessions, and he not believing, but suffered the said *Francis* to be cast into Prison, and there to be by his private order whipped once a fortnight, and to be kept from his Wife and six small children, and from his trade and employment, to the ruining of him and his Family; Just seven dayes after, the Lord strook his Wife with death, & made 7 or 8 children of his motherless, and in one week his Family were all disperced, and his children put forth, and his house left desolate to this day. So our God is known by his executing Judgement, and the wicked are trapped in the works of their own hands, and thus in all ages hath the Lord been known, and it is left upon record, and in this age all the children of the light see the Lords footsteps, praises be to him for ever.

Also one *Wyat* living at *Bugbrook*, a great professor for many years, hearing that a Neighbour living in the same Town owned Truth, and began to go to Friends Meetings, he wrote a whole sheet of paper against the Truth of God, and most blasphemously belyed the people of God, which he

in scorn called Quakers, and sent this his Letter to his Neighbour aforesaid, and challenged him or any of his Friends to give him an answer unto it; but in a few weeks after before a friend could return him an answer; the Lord answered him by taking away his life.

Also one *John Palmer*, whom the World calls Quaker, sent a book which was set forth by a friend to a Priest living three miles from *Harbrow*, and desired him to read it, the Priest was troubled at what was written in the book, and said that he would write another to confute it; and while he was writing against the truth, the Lord struck him with death suddenly, that he died, and never finished that work.

Also one *Thomas Henfinan*, one who was Warden, so called, of *Willingborough*, and when any friends were moved to go to the Steeple-house, he would be always ready at the command of the Priest, there to hale them forth of the Steeple-house; and he did once at the desire of the Priest swear falsely against one *Elihu Hunt*, that she disturbed the Priest, when she did but ask him one question after he had done; and by his swearing *Thomas Pentlow* committed her to Prison; presently after, the Lord smote the said *Thomas* with an incurable disease, and when he lay upon his death-bed he declared to Neighbours, that nothing troubled him so much as swearing and persecuting the said *Elihu*, and wished that he had never had a hand in it, and at the same time died.

Henry Wood of *Bury in Lancaster*, riding to *Manchester* market, Priest *Bradshaw* rode up to him, and called him knave, and took away his hat. At *Boston* the said *H. Wood* was much misused, & had his hair pulled off his face, by *T. Tistelsly*.

Dol Hodgkin, was strook by the Priest of *Wakefield*, and had like to have been killed with a hammer, by a black smith.

T O R K. Priest of *Warsworth* strook and punched *G. Fox*. The same Priest took away *Thomas Rawlinsons* hat.

L O N D O N. Priest *Griffin* of *Bied-street*, strook *Robert Ingram* sorely over the head with a Cane many blows.

The Priest of *Hebourn*, strook *Jo. Sley* several times over the breast.

And those things have happened for the Admonition of the children of those who have persecuted the innocent without cause, and are written for the encouragement of such as may hereafter be persecuted for the testimony of Jesus, that they may look unto him and be saved, who hath delivered us out of six troubles, and in seven he will not forsake us.

A Catalogue of some few of the fighting Priests.

Priest *Shaw* of *Aldingham* beat *Anna Clater*.

Priest *Roulands* of *Arelot*, beat *Robert Cooper*, because he would not speak to him.

Priest

Priest *Willon* of *Kerby*, struck *Luke Benson*, till he broke a thick cane therewith.

Priest *Bennet* of *Cartmel*, came out of an Ale-house being in drink, beat *Richard Raper*, and boasted, that he beat him, and struck up his heels.

Priest *Brook* of *Cartmel-fell*, came drunk into the house, where *Thomas Rollison* dwelt, beat him, violently would have cast him into the fire.

Priest *Wait* of *Gargrave* stood by, while his wife burnt eighteen sheets of paper, holding it to the face of *William Wainson*, to burn him with, but the Priest never so much as reproved her, or restrained her.

Priest *Dorton* of *Shape* being drunk, drew his Tuck at *Daniel Tompson*, in the street as he passed, but being horsed, he fled and escaped, he beat *Richard* and *William Stray*, pulled them by the hair, tugged his ears, and came to *William Strayes* house with his tuck to seek him, and threatened his wife therewith.

Priest *Rippling* of *Crosby*, came rideing into the meeting, where the people of God was meet, and rid through them with violence.

Priest *Nichols* of *Acton*, beat *James Parnel*, and broak his head against a stall.

Priest *Warwick* of *Aspeater*, beat *John Grave* and his wife, and shed the blood of *Jonah Person*, at a meeting.

Priest *Burton* of *Sedburg*, beat *John Blackling*, and pulled him by the hair of his head in his high place.

He also beat *Richard Speight*, and *John Hall* as is said at *Hupear* Chappel.

Priest *Cowleden* of *Langsterdale* beat *Edward Edwards*, and shed his blood upon the high way; Also he beat *Iames Tenart*.

Priest *Atkinson* of *Grantton* beat *Bernard Addisom* in the highway, and broke his staff over his face.

Priest of *Marrick* beat *Christoph. More*, and also he beat *Ioseph Longdale* in *Richmond* market-place for reproving him for it.

Priest *More* of *Richmond* beat *Christoph. More* with a flayl, in so much that its like he had killed him if help had not come.

Priest *Confit* of *Barton* beat *Dor. Ted* for coming to visit his wife.

I *Christo. Iron* upon a first day, was coming from a meeting of Friends, and coming along the High-way, I lighted of one *Parson Feak of Standrop*, in the county of *Darham*, who did ragingly fall upon me, and did beat me, and so passing along the way, and my mouth never opened, nor one word said, he came again, and gave me a great blow, and made me stagger, and struck off my hat, and had a Rapier-staff that he had at Steeple-house, which he drew a part forth of the Scabbard, but put it up again, and thus the Parson did to me, and nor one word, and thus we parted.

This same *Feak* beat *Thomas Taylor*, *Christopher Atkinson*, and *Thomas Avery*, coming along the high way, coming from *Ravensthorpe Castle*.

Priest *Feak* of *Standrop*, beat *Christo. Atkinson*, trailed him at the horse side by the hair of the head, by the high-way, and his wife behind him, bunched him on the face.

Lewis Floud Priest of *Otteringham* did tear *William Dewsburies* hair off his head, and struck him as they passed together near *Otteringham* in much rage and fury.

Thomas Andrews Priest of *Wellingborough* laid violent hands on *Anne Ellington*, and drew her to the fire to have caused her to have burned a letter she carried to him, and bruised the sinew of her arm.

Priest *Tho. Shaw* of *Aldingham*, beat *James Lancaster* for speaking to him in private, he also beat *Miles Falhead*, and shed his blood.

Luc. Flecher Priest of *Dean in Cum* beat the people fight for the Gospel, and caused *Thomas Stubbs* to be extremely beaten.

Mathew Baker a great High Priest, who said that *Adam* before he fell, had a dark light of nature in him that shewed him sin, &c. A friend in the church bid him prove it, but he could not, his lyes being laid upon him, he got up in a great rage, and struck *F. Ellington*.

As *Rob. Chintin* was going to a meeting, Priest *Fortrey* asked him why he run after other mens wives, (there being a woman or two before, going towards the meeting) and with many other obscene unclean words, rayled at him, and beat him with his staff, so that for a moneth or more his hand was lame.

Thomas Curtis of reading being in the Steeple-house there, asking Priest *Web* a question, was sorely pulled by the hair of the head, by the priests adherents.

The aforesaid *Curtis* was also abused, and smote by the priest of *Causham*, until the Mayor himself came and took him forth of the Steeple-house.

Priest *Feak* of *Stanethrop*, beat *Christopher Jones* of *Barnard Castle*.

Priest *Jenkins* with four men, to whom he gave bond to save harmlesse for whatsoever they did, who by false warrant seized upon, and drove away 100 sheep, and other Cattel from Captain *John Elliot*; his shepherds wife owning one sheep, and desiring to have it, one of this priests men knocked her down, and broak her head in two places; and for some time she lay for dead, continuing deaf unto this day; the aforesaid Captain *Elliot*s wife being there also, the priest bid one of his men knock her down, and kill her, and he would bear him out; at which command one of them struck her on the breast with a great staff which might have killed her, but she having a young child which did suck, preserved her, but the child sucking the putrified milk, took vomiting and died; and this is murd'ring in the sight of God and men.

And no murder'ers, nor strikers shall inherit the Kingdom.

THE END.

R O D

Discover'd, found, & set forth

T O

Whip the Idolaters till they leave off

their Idolatry (wch yet remains in the Rulers of *England*,
their Ministers, and the people, who follow their wayes)

Which doth consist in the Houses of High Places, falsly
called Churches; the two Universities *Cambridge* and *Oxford*,
(and their Ministers, which are made by man, and not of
God) and their Ministers maintenance (not the Ministers of
Christ) which is portions of Lands, Tythes, Offerings, Oblati-
ons, Obventions, and great Houses for a certain dwelling
place on the earth, and Forms of Oaths, all which is the fruit
of Idolaters, and the abomination of the Heathen.

And likewise here is described the true Magistrate and
his Work; and the way (for he who is not) to become such a
one; and likewise the way for all people to come out of their
Idolatry; to worship the true God in spirit and in truth.

Unto which is prefixed the Epistle of the Apostle *Paul* to the
L A O D I C E A N S.

Reward her as she hath rewarded you, and double unto her double according to her
works; *Rev. 18. 6, 7, 8, 9.*

The Commandment is a Lamp, and the Law is light, and reproofs of Instruction are
the way of Life, *Prov. 6. 23.*

The Rod and Reproof gives wisdom: let the righteous smite me, and it shall be a
kindness; let him reprove me, it shall be an excellent Oyl. When the righteous are
in Authority the people rejoyce; but when the wicked beav rule, the people mourne.
Psal. 141. 5. Prov. 29. 2, 15.

Written by me HENRY CLARK.

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